

EIGHTH YEAR OF PUBLICATION.

Quarterly Transactions of the British College
OF

PSYCHIC SCIENCE

LTD.

VOL. VIII. No. 3.

OCTOBER, 1929.

CONTENTS :

In Memoriam. James Hewat McKenzie.

Mr. Dimsdale Stocker.

A Knight Errant of Psychic Science.

Mrs. McKenzie.

Editorial Notes.

Teleplasmic Phenomena in Winnipeg.

(Illustrated).

By Dr. T. Glen Hamilton, M.D.

Chinese Script and Voices.

The Editor.

Accusations of Fraud.

S. De Brath.

Human Radio Activity.

(Illustrated).

The Hon. Principal.

The New Quarters.

By Mrs. Champion de Crespigny.

NOTES BY THE WAY. BOOK REVIEWS. CORRESPONDENCE.
COLLEGE INFORMATION, ETC., ETC.

Published Quarterly by The British College, 15, Queen's Gate, London, S.W.7,
from whom it can be purchased, or from J. M. Watkins, 21, Cecil Court, W.C.,
or The Psychic Bookshop, Abbey House, Victoria Street, S.W.

Single copy 2/6. Post paid 2/9. Yearly Subscription 11/- Post paid.

U.S.A. Subscription \$2.75 Post Free.

Trade : E. Seale, 10, Imperial Arcade, E.C.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE Ltd.

Limited by Guarantee.

Founded by the late J. Hewat McKenzie, 1920. Incorporated 1925.

Reg. Office : 15, QUEEN'S GATE, LONDON, S.W.7.

Telephone : Western 3981.

Secretary - - - MISS BARBARA MCKENZIE.

Hon. Principal :

MRS. J. HEWAT MCKENZIE.

EXECUTIVE COUNCIL.

Chairman :

MRS. CHAMPION DE CRESPIGNY.

Vice-Chairman :

M. G. C. ASHTON JONSON

Members of the Council :

STANLEY DE BRATH, M.I.C.E.

A. E. JAY.

MRS. KELWAY BAMBER.

CHARLES MARSHALL.

S. O. COX.

C. H. MOWBRAY (Major)

H. AUSTEN HALL.

LADY CURRIE (M.E.C.).

Honorary Members :

BRIG.-GEN. F. C. CARTER.

DR. EUGENE OSTY (Paris).

DR. L. R. G. CRANDON, U.S.A.

PROF. F. W. PAWLOWSKI (Mich. U.S.A.)

MR. J. ARTHUR HILL.

MR. S. G. SOAL.

MR. G. R. S. MEAD.

MR. H. C. SCOFIELD.

JEAN MEYER, Paris.

MR. JOSEPH DE WYCKOFF (U.S.A.)

Editor of PSYCHIC SCIENCE, MR. STANLEY DE BRATH.

Research Officer - - - MAJ. C. H. MOWBRAY.

Conditions of Membership of the College.

N.B.—The Entrance Fee is relaxed on Town and Country Membership until December 31st.

All Applications for membership should be made on the College forms provided for the purpose. These should be accompanied by suitable references, and privilege is reserved to accept same.

The membership is limited to 500 full members, so that adequate attention can be given to individual needs, and the names and addresses of members are not published.

TOWN MEMBERS—Entrance Fee	...	...	...	1 Guinea
Yearly Subscription	...	...	...	3 Guineas.
COUNTRY MEMBERS—Entrance Fee	...	...	...	1 Guinea.
Yearly Subscription	...	...	...	2 Guineas
ASSOCIATE and FOREIGN MEMBERSHIP { Entrance Fee	...	...	...	1 Guinea.
Yearly Subscription	...	...	...	1 Guinea.

Where more than one member of a family becomes a member the entrance fee for the second member is relaxed, and for such member the Town yearly subscription is fixed at 2 guineas and the Country at 1½ guineas.

Members may join at any time of the year by payment of current quarter's fee and entrance fee.

Personal attention to individual needs.



J. HEWAT MCKENZIE.

Water colour Portrait executed in 1921 by F. Katherine Mayer.

Quarterly Transactions

OF THE

British College of Psychic Science,

Ltd.

Editor - - STANLEY DE BRATH, M.I.C.E.

Responsibility for the Contents of any article appearing in these Transactions rests entirely with the Contributor, and not with the College.

Vol. VIII.	OCTOBER, 1929.	No. 3.
-------------------	-----------------------	---------------

CONTENTS.	PAGE
In Memoriam. James Hewat McKenzie - - -	157
<i>Mr. Dimsdale Stocker.</i>	
A Knight Errant of Psychic Science - - -	159
<i>Mrs. McKenzie.</i>	
Editorial Notes - - -	169
Teleplasmic Phenomena in Winnipeg - - -	179
<i>(Illustrated). By Dr. T. Glen Hamilton, M.D.</i>	
Chinese Script and Voices - - -	209
<i>The Editor.</i>	
Accusations of Fraud - - -	218
<i>S. De Brath.</i>	
Human Radio Activity - - -	222
<i>(Illustrated). The Hon. Principal.</i>	
The New Quarters - - -	224
<i>By Mrs. Champion de Crespigny.</i>	

NOTES BY THE WAY

BOOK REVIEWS

CORRESPONDENCE

COLLEGE INFORMATION, ETC., ETC.

Published Quarterly by THE BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD.
15, Queen's Gate, London, S.W.7.

Quarterly Transactions
OF THE
British College of Psychic Science,
Ltd.

Vol. VIII.—No. 3.

October, 1929.

IN MEMORIAM.

JAMES HEWAT McKENZIE.

CO-INCIDENTLY with the removal of the College from its old quarters in Holland Park, we have to deplore the loss of Mr. James Hewat McKenzie, its sometime Principal, whose sincere work made its inception possible and has sustained it for the past ten years.

His beneficent work for psychic science is well brought out in the subjoined article by his indefatigable co-worker and mate, to whom, with his daughter Miss McKenzie, we offer our sincerest sympathy. There is one aspect of his work which has been but lightly touched upon. I allude to the competence and ability which characterised his treatment of those perplexing cases of obsession, known as "poltergeist" phenomena. Not only in the College was his treatment successful in curing the victims of such obsession, but applications from outside always found in him a skilful and discreet practitioner.

THE EDITOR.

NOTES OF AN ADDRESS BY MR. DIMSDALE STOCKER, ASSISTED BY
MR. W. S. HENDRY (MR. McKENZIE'S BROTHER-IN-LAW),
AND MRS. DE CRESPIGNY, AT THE CREMATORIUM,
GOLDERS GREEN, AUGUST 24TH.

It was my privilege to know James Hewat McKenzie ; and that privilege is a precious possession. Like many more who knew him I recognised a friend in him ; and that friendship is not dissolved by what we call death. It persists ; and because it persists, James McKenzie survives.

How shall we speak of our friend ? Surely, as the man who was unafraid. He knew no fear. Upon things seen and unseen alike he looked with the eyes of a child. He seemed to see them for the first time, with a sense of curiosity and wonder—and yet you knew that

at the back of his vision lay the man's mentality ; that his intuition belonged to an order of experience that lay beyond the temporal realm. Life was of surpassing interest for him. Everything he beheld was a source of intellectual stimulation. His eagerness to assimilate facts, to discover, to acquire first-hand experience, was remarkable. Yet he was no mere spectator of life. He viewed it at close range. He came to grips with it. He was out to understand, and to master it.

Thirty years ago he went in search of the truth of human survival. To the pursuit of that truth he remained steadfast. To its study he dedicated himself to the time of his passing.

As I recall to mind his vigorous, genial personality and presence, I realise how much we, on this side of the veil, have gained by his devoted effort and service ; and how greatly the cause of spiritual emancipation from the fetters of tradition and superstition, is indebted to his splendid courage and dogged tenacity.

No man perhaps was more regardless of the opinion of man than James McKenzie. None cared less for the applause or reproaches of others. Yet surely no living man was more capable of winning the confidence and affection of his fellows than he.

What was the secret of this ? Was it not in the man himself ? He was, in truth, a living soul. Life, abundant and eternal, was the profound truth which he demonstrated throughout.

Such men not only live : they help others to live. They live on ; and by so much of their lives as they manifest on this side, they evoke our faith and our friendship—not only because of what they do, but by means of what they intrinsically are.

By such lives as that of James Hewat McKenzie, we find ourselves ; and through that discovery we apprehend the one supreme truth which he made it his business to investigate and proclaim,—the truth of Life Immortal.

Verily of such as he may it be said, that they are the only true witnesses to that which remains, which is perpetual and abiding, and which, though all else be removed, shall never pass away.

“ ‘Tis but as when one layeth
His outworn robe away,
And taking new ones, sayeth,
‘These will I wear today.’
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.”

A KNIGHT ERRANT OF PSYCHIC SCIENCE.

JAMES HEWAT MCKENZIE.

To all members of the British College of Psychic Science and readers of this Quarterly, the name of Mr. Hewat McKenzie, the Founder of the College, is a household word.

Dr. Lamond, a compatriot, writes, "He was a bonny fechter," and everyone who knew him recognised in this quality one reason for the measure of success which, associated and alone, he was instrumental in winning during his lifetime for a despised science.

On the maternal side he belonged to an old Scottish family, the MacArthurs, about whom many brave tales are told, one recent ancestor being noted for his remarkable medical skill; while on the paternal side, as he often jokingly remarked, he was a red McKenzie, a descendant of Scottish lifters and reivers, from whom he inherited his business push and ability. But there was another stream in his veins which became manifest when he had reached manhood, and provoked the master passion of his life—a longing for a clear understanding of the meaning of life, of death, and of the hereafter, arose as a reaction to his boyhood's Calvinistic education with its antipathetic and repellent ideas of heaven and hell, of blessing and cursing. These lay like a great weight upon what seems to have been an extremely sensitive boyhood, and was only partially displaced in early manhood by a natural healthy mental vigour. But blank negation remained, evoking the old cry for "more Light." The answer came in a curious way, to which he made an immediate and ready response, as if meeting facts and a philosophy with which he was already acquainted. In most Scottish families there is a psychic vein, which is often united, as we note to-day, with a longing for spiritual independence; and when religion and science both failed to satisfy, a spiritual perception arose, which recognised truth in the facts laid before him, and which he had the courage to seize upon and make his own.

While engaged in social and educational activities, Mr. McKenzie met one Christmas, a stranger, a travelling artist from abroad, and pitying his loneliness, offered him hospitality on Christmas Day, 1900. In the course of casual conversation, he discovered that this man was a Spiritualist and a medium. A demonstration was given then and there, and matters unknown to anyone present, but known to the alleged communicator, and subsequently verified as correct, started him upon a life long quest. So intent was he upon the pursuit, that for a year he deliberately laid aside his business, which was not without need of his attention, but he had glimpsed a "pearl of great price," and devoted every sinew of his being to secure it. This one-pointed attention was characteristic of all his great actions subsequently, and in this case brought him in a short period to the conviction that in psychic facts, as demonstrated through mediumship, lay a treasure the

world must somehow have overlooked. In a home circle, a mediumistic gift was found in myself, which was used almost steadily up to his passing, and which provided unfailing counsel and guidance through many difficult phases. It was no light matter in those days to become an advocate of these things ; the avowals were met by scorn or repulsion from his intimate friends, and he endured his share of contumely unflinchingly. It was as if he had found his birthright, and nothing else mattered. "When withdrawn from traditional teaching thy soul shall stand steadfast, firm in soul vision, then shalt thou gain union with the Soul." (Gita II, 51-53.)

Following this recognition, came a dynamic force directed by a will power of an unusual order, which never swerved for thirty years from its purpose to know and make known those facts to others. His great efforts were in direct ratio to the satisfaction of his own mental and spiritual hunger, which had been so completely satisfied, making his sacrifices on behalf of the science non-understandable to those who had not experienced the mental suffering he endured in his period of spiritual negation. He never ceased to call upon religious teachers to understand these things, and was often bitter and unsparing in his reproach of their neglect of what he considered the root of all religion, the understanding of soul forces. Extreme statements for which he was often severely blamed grew out of this sense of early deprivation of knowledge from those who should have been his instructors.

Investigation, argument, discussion, occupied the following ten years, and included experiment with every available medium—Cradock, Husk, Williams, Bournsnel, Braund, MacCreadie, and many others ; accompanying this went the home circle, steadying, supporting, and elucidating. He made a close study of all available records of what had been accomplished by others, and grasped the spiritual philosophy deduced with remarkable clearness, for the facts without the philosophy had little meaning for him. He built up a fine personal library which afterwards became the nucleus of the College Library. He studied developing psychics with infinite patience, seeking to grasp the underlying laws of mediumship, and helped many sensitives then, as in later life, to understand and to trust their gift. He experimented with the powers of suggestion and hypnotism, and developed these for use, always exercising them with the utmost care. Everything which could throw light on the hidden forces of nature became his study at this period, in an endeavour to find the principle behind the form. A long study and practice of natural healing forces, which his extraordinary vitality made possible, provided the greatest interest, and though he never claimed any direct psychic gift, he was extraordinarily intuitive, and had on many occasions a power of clear clairvoyance in diagnosing physical ailments. He often received very clear guidance through dreams on business and other affairs. At this period too, he became conscious of vivid experiences in the sleep state which proved definitely instructive, some of these he has related

in "Spirit Intercourse." It was a period of rapid fructification culminating in a decision to retire from business again for a period, and in the quiet of the country, give further attention to my psychic development and to personal study. It must not be thought that Mr. McKenzie at this time was a wealthy man and found it easy to do this ; he had the care and upbringing of a family to consider, which a Scot does not neglect, but constraint was upon him to follow the light given him, and with the co-operation of his family it was possible. The experiences of the next few years without the aid of professional mediums served to establish yet more firmly the knowledge, now well rooted, and through repeated testings and trials the idea came that one day a public effort would be required from him as the price of this knowledge. In the village community near his home, he established a much needed village Institute in the teeth of Church opposition, forming a library and games room and an "Adult School" ; a discussion centre where every serious topic of life was considered. With such effect was this pursued, that the local policeman, whose Sunday afternoon job for years had consisted in keeping peace at the doors of the many public houses, which were a disgrace to the village, found nothing required of him but to rest peacefully at the club door. This centre became a most valuable asset to troops during the war, and has now been acquired as the Village Hall, and the seeds of liberal thought and psychic knowledge, then sown in the neighbourhood, bear fruit to this day. He also protested vigorously against rural labouring conditions, and as an admirer of Robert Blatchford, used his pamphlets in his classes to arouse the dulled labourers. From this time he had an earnest desire that Blatchford, of the sincere spirit, should know of these life giving psychic facts, but not till many years after, was it his privilege to take him to Mrs. Osborne Leonard, and experience the joy of seeing him enter into this realization. Business was resumed in 1913, and during the war period while he was heavily occupied, he began to see with a remarkable clarity of vision, the crisis of thought which was upon the nation, bleeding at every pore, in the challenge on death and the reality of survival with which the Churches were faced, and which they failed to meet. The true answer he felt lay in the facts of psychic science, which could not only comfort but enlighten, and he immediately set to work and planned a series of four lectures in London, Edinburgh, and Glasgow, quite unaided, employing fine illustrated posters and an abundance of literature. His doctor forbade the Scottish journey on the peril of sudden death, but the truth he had to declare could not wait, and often in extreme pain he delivered his lectures in St. Andrew's Hall, Glasgow, and the Music Hall, Edinburgh, returning to his couch between times. At this period he assisted John Lewis of the International Psychic Gazette to re-establish that journal, which had ceased publication through war conditions, and he became acquainted with Dr. John Lamond in Edinburgh, speaking most seriously to him on the neglect of these matters by the clergy, which necessitated a business man like himself taking the platform. He won a promise from

Dr. Lamond that on his retirement from the Ministry at a near date, he would give the remainder of his years to the advancement of psychic knowledge, which promise he has kept right nobly to the present day by word and pen. "The Scotsman" refused to give the meetings any notice, but in Edinburgh the hall was crowded at every meeting, and good work accomplished. Returning to London, the Queen's Hall and Steinway Hall were used, and the lectures presided over by Mrs. Despard, Rev. Bruce Wallace, Dr. Abraham Wallace, myself, and others, and out of these arose a large body of intelligent inquirers whom he always aimed to get, believing that the subject would never fully come into its own until the educated classes gave it attention. In his home at Stanley Gardens in the West of London, he kept open house for all comers, and many of our most prominent present-day workers had their feet first firmly placed upon the facts by free personal investigation through this personal advice and assistance. His constant word was, "Do not take my statement—prove for yourself," as against the attitude of the Society for Psychical Research, which at this time expected the bulk of its members to accept the reports of select Committees, and did not encourage free examination of the facts. A need arose for the best mediumship to satisfy this growth of inquiry, and he discovered Mrs. Osborne Leonard, then almost unknown, and by practical assistance, encouraged the gift which has been such a brilliant asset in the modern advance of the science. Mrs. Wesley Adams, Mrs. Lamb Fernie, Vout Peters, and later, Naomi Bacon (Mrs. Anderson), were other fine helpers. Experiment began also with the Crewe Circle in psychic photography, following up previous work on similar lines with Boursnell, which had provided positive results which satisfied him as to the reality of this remarkable phenomenon. The loss of his eldest son in war conditions, in 1918, gave an added impetus, if such were needed, to the feeling that now the public venture of an established centre for investigation could no longer be delayed, but first he produced his book "Spirit Intercourse, its Theory and Practice," a record of his own experiences and deductions, and intended as a guide for beginners. The conclusions in this book have never been challenged and are in harmony with views held to-day by the most experienced scientists. His only other writings, beyond many articles and reports in "Psychic Science," were two pamphlets, "If a Soldier Die," and "First Steps to Spirit Intercourse," also fruits of this period.

Realising that if the centre he began to see so clearly in his mind's eye was to be worthily inaugurated, some outstanding mediumship must be secured, he undertook a visit to the United States in 1917, to explore some of its resources. He met many well known mediums and investigators, but felt that though there was abundance of mediumship, it needed even more careful sifting than the home variety. Keeler, Johnson, John Slater, Mrs. Benedict, were experimented with, and in Mrs. Soule, who is well known as "Mrs. Chenoweth" of Boston, he found a trance medium after his own heart, who became a life-long

sincere friend. In Chicago he met Mrs. Almira Brockway, who was planning to visit her son in Paris. She was a clairaudient of a very fine order, and in private sittings and in public demonstration dealt in American fashion with closed ballot papers, on which questions were written by her sitters. Mr. McKenzie recognised her value as a unique demonstrator, and persuaded her to journey to England with him and give six months to the opening work of the new College before going on to Paris. By this time a Council was in being, and a College house was being looked for. Sir William Crookes had expressed interest in the idea and agreed to be Hon. President of the venture, and many well known people rallied round. Mrs. Brockway arrived and was settled in private lodgings until a house could be secured, and meanwhile to spread the idea, a series of lectures was inaugurated on Sunday evenings in the Bechstein (Wigmore Hall). These were crowded, and on occasions Mr. McKenzie seemed finely inspired in his addresses, which were followed by demonstrations of ballot reading by Mrs. Brockway from papers collected from the audience, pinned, sealed, and often written in foreign languages, and brought straight to the platform. A score or more excellent readings would be given in the course of an evening, the clairaudience often going far beyond anything on the papers, which were often handed back intact to the questioners. Mr. McKenzie sat near the demonstrator on these occasions, and frequently felt greatly drawn upon psychically almost to the point of exhaustion as the readings proceeded. At these meetings the proposed College was made known, and many enrolled as prospective members. In her lodgings, Mrs. Brockway gave people private appointments sometimes arranged for at the meetings, and sometimes made privately. Among her first inquirers was the late Lady Grey (Glenconner), and these private sittings with Mrs. Brockway gave her her earliest comfort regarding the survival of her son Edward Wyndham Tennant (Bim), and made the beginning of a friendship with Mr. and Mrs. McKenzie which lasted to her death. One interesting episode of this investigation was related to him by Lady Glenconner herself, whose identity at the time was carefully concealed from Mrs. Brockway and the sittings unknown to Mr. McKenzie. Anxious to bring comfort to her husband, she asked Lord Glenconner to prepare a test for her to take to Mrs. Brockway, whose powers she had herself fully proved. He wrote a question and enclosed it in a sealed envelope without making its contents known to his wife, requesting her to take it to the medium, and bring him the answer. The envelope was placed in Mrs. Brockway's hands in full daylight, and holding it to her ear as was her custom, she said, "I cannot get anything with this, but I want to do a very silly thing," and she knelt on the floor and enthusiastically hugged the leg of a chair, feeling extremely foolish. Lady Glenconner, disappointed at receiving no direct message, took the envelope saying she had no idea what it meant. Reporting the incident to Lord Glenconner, she was amazed at his expression of joy. He opened the envelope and for the first time she read the question, addressed to

his deceased son, Bim : " If this is you, Bim, what did you do when you caught your first salmon ? " He said, " I was with him at Glen, (their Scotch estate), and Bim (but a boy), was so overjoyed at landing his first big fish that he threw down his rod and throwing himself on the ground enthusiastically clasped me round the leg in the fashion you have described." A trivial thing, but a sufficient answer which telepathy, however extended, would scarcely cover in its exquisite naturalness. This incident made Lord Glenconner a good friend of Mrs. Brockway, a friendship she was soon sorely to need. At this time the War Office authorities were developing an anxiety as to leakage of official news, and began with or without reason to suspect that it was occasioned through officers consulting mediums, though they little realised that clairvoyance and prophecy regarding war matters was a stern reality. The *Daily Mail* started a campaign in their columns against London mediums, led by a journalist, Harold Ashton, who endeavoured to obtain sittings with well known psychics, and associated with himself women helpers provided by the police. An appointment with a faked introduction was made with Mrs. Brockway, who acted for herself in many of these, and one day, Mr. McKenzie was shocked to receive a message that she had been arrested and was at the moment in a police court, on a charge of fortune telling. He offered bail to a thousand pounds at once, but this was refused, and Mrs. Brockway was committed to Holloway Gaol to await trial, and exposed to the humiliating examination meted out to street women. Providing for her as best he could while on remand, he approached the American Consul on her behalf, but a week passed before her release was obtained on bail. She suffered as only an American can from the extreme cold of the cells in an English winter, and was ill for a month in Mr. McKenzie's home, to which she was brought, her delicate psychic gift entirely disappearing during this period. Sir Ernest Wilde, K.C., was engaged as Counsel for the defence, and the trial, which lasted for three days, filled the pages of the dailies. Hundreds of distinguished witnesses offered themselves, including Lady Glenconner. The evidence against her was trivial in the extreme, Ashton contradicting himself on important particulars, but as the trial went on it became apparent that the presiding magistrate had not the smallest understanding of the matter, stating that the evidence of a hundred witnesses however able, would make no difference, and he must regard the case as pure fortune telling. Sir Ernest Wilde after a valiant fight laid down his brief, and addressing Mr. McKenzie in Court, said : " You will find no justice here, Mr. McKenzie," and withdrew from the case. A fine of fifty guineas or imprisonment and an order for deportation of Mrs. Brockway as an undesirable alien was imposed. Mr. McKenzie wished to carry the matter to a higher court, but Mrs. Brockway's son intervened, refusing to allow his mother to suffer further. It was only through Lord Glenconner's influence that she was allowed to go to Paris, as she had originally intended, instead of being shipped to the States through submarine-infested waters. So are prophets stoned

and destroyed, for Mrs. Brockway at her son's express wish, never used her gift again for public benefit. The reaction on the proposed College was serious; Sir William Crookes and others, whose names were unavoidably mentioned, naturally disliked the publicity of a police case, for courage in these matters was at a lower level than to-day, they withdrew their support, and in view of continued police animus, Mr. McKenzie postponed the whole matter. But it was not forgotten. He addressed himself again to business, but by the autumn of 1919 had secured the freehold premises at 59, Holland Park, one of the first fine houses to be devoted of recent years to psychic study, and in April, 1920, inaugurated the British College of Psychic Science. For five years he carried its financial and other burdens, giving lavishly to an extent that surprised his relations and friends, who knew him as a canny Scot, aware of the value of every penny he had hardly earned. But his gift was his thanks for the knowledge that had enriched life for himself. In 1925 the College became an Incorporated Company, non-share holding and non-profit making, and remains so to the present day. The losses for the early years were great, but the Founder always held that a subject which had for ages been under the ban of Church and State, and which was limited by the resources of good mediumship, could not be expected to be at once self-supporting, but that to keep the matter before the public in a dignified responsible manner was worth an annual loss. Few saw eye to eye with him in this, and it remained a constant source of wonder to him that support and endowment did not flow freely from those who had benefitted as he had done by these facts, persons often far wealthier than himself. One of his last thoughts during the present year was the question of permanent endowment for the College, and he proposed a very generous gift if supported by others, but this was not taken up. It may be a matter for future consideration for supporters of the College.

In the autumn of the year of the College inauguration, he again visited the States, going as far as California, and again meeting well known workers,—Prof. Hyslop, Dr. Prince, Hereward Carrington, Dr. Warne, and others, and on this visit he arranged for a six months visit from Miss Ada Bessinet, of Toledo, a voice and materializing medium. This took place and his brave, but on some points adverse report on some aspects of this good medium's work, met with a difference of opinion in some quarters—particularly from Sir Arthur Conan Doyle. Mr. and Mrs. McKenzie had Miss Bessinet under their personal observation in continuous sittings, both at the College and elsewhere, and felt that the interests of psychic science could best be served by a clear statement of the careful findings of the College Research Committee. Only by realising the subtleties of the psychological reactions in mediumship could truth be ascertained. At this juncture the need for a College journal to embody the valuable findings of the College was acutely felt, and again at his own expense Mr. McKenzie established the quarterly, "Psychic Science," which our readers enjoy to

this day, and which has been maintained at a remarkably high standard by careful editorship.

In 1922 we made a journey to the Continent, meeting Baron von Schrenck Notzing, Prof. Dessoir, and Grunevald, of Berlin; calling at Braunau subsequently famous, and arranging to bring the first poltergeist medium, Hanni, to the College. We visited Frau Silbert at Graz, and arranged for a first visit to London from this famous physical medium and proceeding to Warsaw met and sat with Franek Kluski, and obtained the moulds of materialised hands—three of which are still in the College and two on loan at the Psychic Book Shop, and which are the only examples of such mediumship in Great Britain. In Warsaw Mr. McKenzie met Dr. Geley of the Paris Metapsychic Institute, founded the same year as the College, for the first time, in whom he found a sympathetic and practical investigator after his own heart. This appreciation was mutual, and in 1924, when Dr. Geley crashed through an aeroplane accident, he was due to visit the College to experiment in psychic photography with the much discussed Crewe Circle. The appointment was kept by Mr. Stanley De Brath, Miss Scatcherd and Mrs. McKenzie, and under irreproachable conditions an excellent “extra” of Dr. Geley was obtained through Mr. Hope and Mrs. Buxton’s mediumship.

Mr. McKenzie’s position as Hon. Principal of the College, which he held until his retirement in 1928, involved him in active defence of the work of mediums, which then as now, was considered fair game by sceptics and conjurors. An outstanding example of this was the Price-Hope case in 1922-24, full particulars of which can be found in “Psychic Science,” for those years. Briefly, the matter arose out of a sitting given at the College to Mr. Harry Price, then unconvinced of psychic phenomena, by the Crewe Circle for psychic photography. The Research Officer of the S. P. R., Mr. Eric Dingwall, and another conjuror were associated with the experiment, which took place while Mr. McKenzie was abroad. An “extra” was secured on a plate, and the sitters accused Mr. Hope of substitution of the plate on which this appeared, for the original one of their sealed packet. The matter was complicated by an anonymous plate and trick apparatus being received by the S. P. R., through the post, which seemed to be an attempt to throw discredit on College workers. On his return from abroad, Mr. McKenzie recognizing the seriousness of the charge, not only to the College and its mediums, but to psychic science itself, demanded a full inquiry by a joint Committee of the S. P. R., Council and the College. This was refused by the former, and only after repeated requests and much publicity did he at last obtain possession of the wrappers and plates of the original packet, for scrutiny and examination. To his astonishment he found near the flap of the wrapping, a small puncture and a fresh line of gum, showing that at some time the packet had been illicitly opened. It was sealed by Price and then given into Dingwall’s care for a month previous to experiment, and only handed back to the former an hour previous to sitting.

Mr. McKenzie submitted everything to the Imperial Dry Plate Co., whose plates they were, who agreed that the puncture and line of gum was incriminating and was not on the packet when it left their possession. No apology or confession was ever made, and a further request for a joint inquiry was again refused. Mr. McKenzie held that a grave injustice had been done to good workers, and insult added to injury by the two principals in the affair broadcasting their point of view round the world.

Sir Arthur Conan Doyle, Rev. Drayton Thomas, and a responsible Committee upheld Mr. McKenzie's findings, and carried the matter as S. P. R. members to the Council Board of the S. P. R. That in photography, psychic students had a most powerful weapon, was Mr. McKenzie's considered view, and he deplored the scarcity of mediums for this phase. He worked steadily with Mr. Hope and Mrs. Deane, and had plates specially marked put up, taped and double-sealed by the Imperial Dry Plate Co., for all College experiments. These Mr. Hope used, but Mrs. Deane did not, to his regret. While his first thought was the protection of the medium, he was equally anxious to protect and give confidence to the investigating public. When at a later date, Moss, a psychic photographer, at the experimental stage, was found clearly cheating at the College, he was at once summarily dealt with and a confession secured from him. The subject was too serious in its implications to allow any tarnish on its fair name while under his care. These instances are given to indicate his method of handling a few of the many difficulties which continually arose. A succession of fine mediums came and went to the College from home and abroad, during these years, largely the result of Mr. McKenzie's personal efforts.

In addition, lectures, classes and instruction went on, and students who lived in the College benefitted greatly by the Hon. Principal's personal discussions, while his public lectures to students aroused the keenest interest. He was original and forceful in speech, and there was never a dull moment in his talks or on the free discussions which followed.

A frequent remark fell from him that the chief value of the College to himself lay not in any personal demonstration, but in the opportunity of study given to him of the subtle reactions of mediumship to individual sitters. He had planned to write one or two books particularly dealing with this aspect, *for nowhere in the whole world had there been such a comprehensive and sustained mass observation of many phases of mediumship under such careful control, as had taken place at the British College during these years.* We are the poorer that these books have not been written.

Very few living persons had his knowledge and ability to handle physical manifestations, and it was always a liberal education to have his presence at a séance held for this purpose. His deep personal interest lay in good trance phenomena, and for years he had continuous sittings with Mrs. Osborne Leonard, and later with Mrs. Garrett at the College. He valued her work, and she in turn believed that he had

furthered a deeper trance condition in her mediumship. He had a reserve of staying power in sittings in which mediums had supreme confidence. As late as 1928, he assisted another medium now doing good public work, in the same way, and was regularly engaged with another promising psychic up to the time of his illness. His courage in handling difficult and disorderly mediumship was remarkable; in poltergeist and obsession cases, he could be both authoritative, skilful, and tender; he could command and he could also heal and restore.

But his reach often exceeded his grasp, and he deplored his own limitations and the neglect of these important facts by science and religion, for he saw no help against a growing materialism, unless in the tangible demonstration of soul action, demonstrated through psychic powers. He honoured all real investigators who did not shirk conclusions, such as Geley, Schrenck Notzing, Sir Oliver Lodge, Sir Arthur Conan Doyle, Dr. Crandon, and had the greatest admiration for the work of our painstaking editors, Mr. David Gow, Mr. Stanley De Brath, Mr. Ernest Oaten, and Mr. Malcolm Bird, of New York, who labour in keeping the facts before the public, but with this went the deepest scorn for the vacillators and the shifty, who were found wanting when a courageous stand was required. He had little use for great names, unless associated with practical work on the subject, the true psychic scientist, he held, was he who had studied the laws of the new science. Regarded by many as an iconoclast because of his downright and forcible views and speech, he was yet a true conservative in his effort to conserve all that had been so hardly won, and this quality held him steadily to his work. A fine rectitude of mind, and a sense of humour made him socially attractive to many, and enabled him to laugh at difficulties which would have daunted most men.

He regarded his life work at the College as but a pioneer effort, and an earnest of the future when such centres would be numerous, recognised by law and regarded as furthering one of the most important branches of human knowledge.

Who will follow on with his work? His best memorial will be the continued success of the College in its new headquarters.

He very seldom used quotations from others, though his reading was wide and varied, but his attitude to life cannot be summed up better than in the words of Walt. Whitman, which at one period he made his own, and which continued to rule his conduct to the end. In them many of his friends will recognise him and remember him:

“ From this hour I ordain myself loosed of limits and imaginary lines,
 Going where I list, my own master complete and absolute,
 Listening to others, considering well what they say,
 Pausing, searching, receiving, contemplating;
 Gently but with undeniable will divesting myself of the holds that
 would hold me,
 I inhale great draughts of space;
 The East and the West are mine, and the North and the South are
 mine.”

BARBARA MCKENZIE.

EDITORIAL NOTES.

Mr. Eric J. Dingwall has published in the *Realist*, of May, 1929, his notion of The Crisis in Psychological Research. This crisis, in his opinion, consists essentially in the disposition which he perceives in the S.P.R. to turn towards the spiritualist explanation of the facts, or at least to give fair hearing to it. He considers that

“A drastic reorganisation would be necessary in order to eliminate the unstable elements and bring back that confidence in the administration which certain of its publications have done so much to shake.”

He would apparently have the Society expel the members who are convinced of physical phenomena, some of them very distinguished, and revert to Anthropology as its main study. It must be amusing to the S.P.R. to find the wind of criticism so abruptly change its quarter. For many years it has blown from the Spiritualist side, and many have been the blasts directed against the reluctance of the S.P.R. to draw what seems to us, the obvious inference from the facts so laboriously and so methodically gathered. To be attacked from the opposite side must be quite an amusing surprise.

It is scarcely necessary to point out the fundamental similarities of human nature, whether in the Greece of Alexander of Abonutichus, in the Rome of Cicero, in Patagonia, New Guinea, Madagascar, London or Paris, and unless we are prepared to renounce all matters of human practice in shelter, dress, food, and sex which we have in common with these, it should not be surprising that some of us should react to the Unseen World in much the same way as our ancestors.

Mr. Malcolm Bird has dealt faithfully with Mr. Dingwall's contentions in the June issue of *Psychic Research*. He says :—

Mr. Dingwall “recapitulates the fact that men and women in all fields of public life, men and women of presumed good judgment, have come in large numbers to believe ‘not only in the existence of supernormal phenomena, but also in the spiritistic explanation of them.’ He presents this implicitly, but none the less definitely, as something over which concern should be felt ; and he asks in so many words the question : ‘How are we to account for it ?’ Apparently he gives no thought to the possibility that it is to be accounted for by reason of the facts that the phenomena do actually occur and that the spiritistic interpretation is found, by many wholly competent students in various fields of science, to be less at variance with the phenomenology and the attendant philosophy of orthodox sciences than has been supposed.”

We need pursue this aspect of the matter no further. But there is another aspect of Mr. Dingwall's lament which is certainly more worthy of attention. He says :—

The present situation has reached a stage where the growth of superstition and credulity among the more educated classes

is becoming a serious reflection upon our civilisation. Any person of an astute mind and moderate manual dexterity is able to gain a good livelihood under the protection of some spiritualist Society, since he will be assured of a crowd of persons who will willingly pay a guinea to see perhaps a crumpled handkerchief or a piece of chiffon which will be exhibited in a poor light as a specimen of "ectoplasm" supernormally produced. Similarly the parlours of mental mediums are well filled with persons seeking messages from their deceased relatives; and astrologers, palmists, graphologists, and host of similar charlatans pursue their callings wholly undisturbed by the authorities.

This does not, of course, apply to the reasoned theoretical considerations put forward by the S.P.R. but it does apply in great measure to the mass of "spiritualists."

On August 16th, the *Morning Post* published the following extract from *La Croix* :—

"France, which is proud of being a free-thinking nation, is also one of the most superstitious, it appears. A recent enquiry conducted by the Roman Catholic newspaper *La Croix*, shows that in Paris alone £1,600 is spent daily on astrological predictions, prophecies, card-magic, palm-reading, and other forms of occultism.

"The total profits made out of all these operations amounts to £600,000 a year, and there are no less than 34,600 cabinets in which the future can be consulted with professional aid.

"*La Croix* concludes from these figures that 'the naïvete, the credulity of the free thinker is even greater, more lamentable than we supposed. Refusing to believe in the truth, he accepts without question, the grossest twaddle. This is the first of his punishments.'"

We need not accept as exact the figures on which this accusation is founded nor the conclusions of the ecclesiastical journal, for the dogmatic pronouncements of "the truth" have produced the reaction from them, but there can be little doubt, from what we see among ourselves, that there is not less spent in London than in Paris, on the effort to get nominations of race-winners, and other still more reprehensible forecasts of the future, as well as "messages" from those we have lost.

There is but one remedy—better instruction in what is or is not possible and permissible in all these things.

Mr. Dingwall concludes that "Physical mediums are *all* frauds; every last one of them. There is no genuine physical mediumship." In this joyful assertion, which embraces the experiments of Wallace, Crookes, Richet, Geley, Zöllner, Crawford, and a score of other careful observers in France, England, Germany, and America, he condemns all their testimony in one sweeping episcopal excommunication. At the same time he must know that proof of genuine physical phenomena must inevitably upset his conclusion so happily expressed.

This proof is therefore fundamental, but it gives no warrant for the practices which he rightly condemns in the crowd of simple-minded spiritualists. The exponents of philosophic spiritualism are in the same position as Newton who was attacked even more viciously over the *Principia*. He wrote to his friend Oldenburg :—

“ I see I have made myself a slave to philosophy, but if I get free of Mr. Lucas’ business, I will resolutely bid adieu to it eternally, except what I do for my private satisfaction or leave to come out after me ; for I see a man must either resolve to put out nothing new, or become a slave to defend it.”

Level-headed men are very well aware that if we analyse all the facts at our disposal, we find in them not only the proof of mental powers in humanity which have been more or less known from the beginnings of history, but also the conviction that there are phenomena which are best accounted for by influence from surviving souls, and indeed can be accounted for otherwise only by exceedingly strained hypotheses. Myers’ prediction that these would lead, as they did in his case, to belief that the Appearances chronicled in the Gospels are the first authentic manifestation of the continuity of life, is now in process of fulfilment.

The physical phenomena have led many to the conviction that the Universe does not consist only of Matter and Energy, but that the whole process of Evolution can only be made comprehensible by the theory that there is an infinite Mind behind its Becoming. Matter, Energy and Mind ; Body, Soul, and Spirit, are the factors. We need not be afraid of agreeing with St. Paul, or even with Plotinus ; nor think that an explanation apparently so simple must necessarily be untrue !

* * * * *

Mr. T. Besterman’s Report on a “ Four Months’ Tour of Psychic Investigation ” (Proc. S.P.R., June, 1929), is an interesting example of the difficulties experienced by a sceptical mind when dealing with small and trivial manifestations of psychic power. Mr. Besterman’s sincerity and honesty are obvious, as well as the courtesy which characterises all his investigations ; but it must be remembered that no external politeness can conceal a real scepticism, nor prevent its inhibitive effect on a medium.

With Mme. Kahl he, in conjunction with M. Warcollier, obtained some remarkable successes, including the sign ∞ (infinity) on the medium’s arm, and the intimation that Mr. Besterman was married before a registrar and not in Church.

With Mme. Briffaut, who succeeded so remarkably well in 70 per cent. of Dr. Geley’s cases (including my own), very carefully arranged for, so as to preclude normal knowledge, he got nothing, and with eight other mediums in Buda-Pesth and Berlin, nothing evidential appeared.

With M. Pascal Forthuny he was more fortunate, but the evidence is in great part confidential. Mrs. Salter, however, considers that

"both seemed to me to show good evidence and knowledge supernormally acquired, being quite beyond chance coincidence."

The sittings with Frau Silbert, of Graz, call for rather more detailed criticism. In *PSYCHIC SCIENCE*, for October, 1922, the article by Mr. Hewat McKenzie and in April, 1923, that by Mr. Bligh Bond, and in the issue for July, 1926, there are fully substantiated instances of many supernormal happenings. In the last-quoted the mediumship is dealt with at length in 43 pages, and supported by Mr. G. R. S. Mead, the Rev. Drayton Thomas, Mr. F. W. Warrick, Mrs. Stobart, Mr. H. C. Scofield, and others.

At these sittings the phenomena were all of the type I can only describe as elementary, consisting of movements of objects belonging to the sitters placed under the table (at which Frau Silbert sat with her feet controlled), scratching the name "Nell" on various metal objects (including my own silver cigarette case), the lifting of some of the objects and their restoration to the medium's hands, and the very curious breakings of watch-glasses, apparently noiselessly. On other occasions, in an excellent degree of light, a feature of Frau Silbert's work, which distinguishes it from nearly all other present-day physical mediums—psychic extrusions, rods and hands, gripping and lifting objects—were often seen by the College observers, and one very remarkable photograph of this extrusion was obtained and published in *PSYCHIC SCIENCE*, July, 1926. The phenomena of lights was also repeated and outstanding. These are sufficiently well authenticated to have given pause to Mr. Besterman's definite accusation of fraud, especially as he says "the pressure on my knee *seemed to me* to have been made by Frau Silbert's foot." A definite accusation of fraud should be founded on nothing less than certainty; but suspicion is not certainty, and there is the more reason for care in making assertions which must depend on mere inferences, in the case of a medium who has a good record behind her.

* * * * *

It is amusing to see the mixture of truth and falsehood by which the popular mind expresses itself. The Malays seem to have perceived some connection between the moon and the tides; they called the moon a man, and the sea his dog, led about by a string! The ancient world, perceiving the evil in the world as the cause of suffering, invented the Devil—the Prince of the Power of the Air—at the ear of every man. Feeling the instinct of persistence, and anxious that wilful wrongdoing, so often successful in this world, should be punished somehow, the Jews invented the Day of Judgment which had so much truth in it that Christ used the concept. The early Christians, saturated with the idea of blood-sacrifice, imagined that a human Deity resident in the sky had sent his son to die as an atonement for the sins of the world. Kepler is said to have considered that the planets are guided along

their regular courses by "guardian angels." He meant that their courses are under law.

Sir Oliver Lodge, in his admirable essay (Proc., S.P.R., June, 1929), points out that the motion of the planets which, after Kepler's day was discovered by Newton to be due to his First Law of Motion, and the solar gravitation jointly, is analogous to the motion of train along its rails. It is a path of least resistance. He imagines a Martian spectator, told that an invisible spirit switches over the points to send one portion of a train to Liverpool and another to Manchester, ridiculing so childish a supposition, which would nevertheless be substantially true!

"In order to illustrate the direct guidance by contact action, we may cite the familiar example of a gramophone needle which automatically reproduces a pre-arranged tune, simply following the path of least resistance. What else, after all, can an inert thing do? That is the meaning of inertia. Animated things are not inert; they need not take the easiest path. A man may climb the Matterhorn for fun. But inanimate unstimulated matter never behaves with any initiative or spontaneity. Atoms never err or make mistakes, they are absolutely law-abiding. If they make an apparent error, if a locomotive engine leaves its track, we call it a catastrophe. All machinery works on that principle; every portion takes the easiest path. It is true that to get a coherent result there must have been planning and pre-arrangement. Certainly! In all cases of automatic working, whether biological or other, that must be an inevitable preliminary. But explorers of the mechanism will detect no signs of mental action by their instruments or their senses. To infer a determining or controlling cause they must philosophise.

"Indeed we may go a step further and emerge from the past into the present: A wireless set talks like a gramophone, and to one accustomed only to gramophones it would seem barbarously superstitious to urge that in the wireless case some (possibly whimsical and capricious) operator was actually in control. Statements may be unpalatable, and yet be true!"

I would suggest to everyone who considers the spiritualistic hypothesis extravagant, and desires to form a really sound notion upon it, to read and think over this essay which is much the most far-reaching which the S.P.R. has published since Myers' "Human Personality." It shows that "Science is not limited to the accurate data and laws of mathematical physics."

The spiritistic hypothesis is far beyond the mere notion of survival and the elementary and tricky movements of furniture which lead us to infer a psychic force. It is far beyond the elementary messages which convince us of the presence of our loved ones.

"Pressed to the full, it probably involves far more than we can in our highest flights imagine. It leads us into the region of aesthetics and genius, and inspiration and theology. But our

ordinary daily life is conducted on lower levels, and for them the simple primitive ideas suffice. Struggling and bereaved humanity seeks to learn something of the fate of its loved ones, seeks to be assured that affection continues, that they are not far removed from us, and that reunion will not be postponed to some absurdly distant date. My hypothesis is that they are all round about us, in what we call the ether of space rather than in matter; that inter-communion is still possible; and that simple souls may derive comfort from their intuitive perceptions and naïve experiences, without being deterred by the difficulties which successful concentration on material mechanism for the last two or three centuries seems to raise in their path . . . In brief, we are immortal spirits in temporary association with matter. Probably it is through this bodily restriction and isolation that we become individualised and acquire a permanent personality, which hereafter is able to adapt itself to new surroundings, in accordance with the well-studied biological adaptability of the rest of animate existence."

We may now put into plain language the elementary factors of Metapsychics which are demonstrably true.

1.—There is a guiding principle or Directive Idea immanent in Nature where by Energy is directed to the orderly moulding of Matter. This is the Divine Creative Power. It is called "Spirit"—a word connoting Life and Mind, whether individualised or not. This is the principle of "Ideoplasty," by which Thought directs Energy which in turn moulds matter.

2.—This Power individualises itself in forms to fit every environment. It causes the "tendency to vary," in living things. The better variations are developed and the worse extinguished by Adaptation and Selection, which are the means appointed for the improvement of each race.

3.—In Man there reside the faculties of Consciousness of, and moral response to, the guidance of this Power, thus developing the qualities of honesty, truthfulness, and kindness, which are the character that produces harmony and peace.

4.—The human constitution is material body, etherial soul, and directive spirit; the latter being indissolubly linked to the Divine Creative Power.

5.—This link may be strengthened to full consciousness, or it may be neglected to the degeneration of the personality which is the "mask" assumed by the soul in this world of time and sense. The soul is the etherial body animated by the spirit; and the body is the material image of the soul complicated by the effects of heredity and environment.

6.—The soul is released from the body by death, and retains its individual personality, at any rate for a time. It may go onwards to immortality, or downwards to destruction, according as it develops spirituality or dwells in its lower desires. These latter produce death,

the second death of which our Lord spoke in his answer to those who asked, "Lord, are they few that be saved?"

7.—The Law of Spiritual Consequence rules the present and the future life. In the present it determines social peace or social strife; in both present and future, by greed, injustice, refusal to look at facts, disregard of the rights of others, neglect of duty, lust, arrogance, anger, self-righteousness and blindness of heart, contrasted with kindness, intelligence, goodwill, reverence for the Divine Law, and perception of the Presence of God, it determines life or death.

8.—The brute world has to adapt itself to the conditions it finds: Man has the privilege of creating his own environment. He calls it "civilisation" and every civilisation accurately mirrors the minds that make it.

9.—Because of human solidarity the innocent in an evil civilisation suffer with the guilty, here and for a time. In the Beyond, each reaps exactly as he has sown, not by sentence of a Judge, but by the character resulting from his own actions, and the environment they make.

10.—The degree of "guilt" is known to God alone; it is not for us to judge of it; but whatever the personal responsibility, evil is evil and good is good. Each man has gone back or forward during his earth-life and must abide the issue.

11.—All theologies are human efforts to bring Divine action down to human comprehension, and must necessarily correspond to the mentality that produces them. Beliefs that are not put into practice are of no value at all. Any theological statement can be interpreted materially or spiritually; and "mystics" of all nations are in agreement.

12.—There are "interventions," but they are not the dividing of seas and rivers, Sinaitic thunders, talking asses, and monsters of the deep. All these fictions belong to a legendary age which could only conceive of Government by physical judgments. The real interventions are spiritual. Every prophet is an intervention. Every act of grace is an intervention. We can have an intervention whenever we provide the conditions; but we prefer to fold our hands and mutter "The age of miracles is past." "Is God dead?"

13.—As in Nature, races that do not evolve are swept away, so it is with nations, their own passions and apathies work their destruction. There is instant "forgiveness" to the soul that truly desires to progress, and instant strengthening, whatever its past; but there is no vicarious atonement, and no abrogation of the consequences of actual character. Most men think of "forgiveness" as the wiping off of penalties—they wish to be delivered not from sins but from their consequences. Selfishness, arrogance and greed will make a hell under any conditions, incarnate or discarnate.

14.—The Bible is a true guide to conduct provided that we use it in the spirit and not in the letter; "the letter killeth but the Spirit giveth life." Used as a treatise of theology it is a storehouse of contention. The Old Testament is the history of a typical nation, part going upwards to the Golden Rule, part going downwards to the Dispersion.

That is the value of the Old Testament, but it must be read as spiritual and dramatic history.

15.—The New Testament, written in more recent times is much more historically accurate ; but it is still not a repository of doctrines but a guide to conduct. Discrepancies only exist for theologians. Latin nations may rest in the Church, but the history of the British nation shows that the Bible has been and will be the foundation of the Religion of the Spirit. But this cannot be till the clergy cease to take legends as History, and the laity are better educated than to imagine that Spiritualism is a matter of "Darkened Rooms."

* * * * *

When any eminent person dies, especially one connected in any way with Spiritualism, there is scarcely a circle in the land which does not claim "messages" from him. After Geley's tragic death obscure French towns contributed "messages" widely different from the mentality of my deceased friend. Even from England I have had a number of such scripts sent me, and have read others in print. When Myers died, every little circle in England had "messages" from him, all absolutely and entirely unreliable. These things bring Spiritualism into contempt. They illustrate, if it were needed, that the subconscious can fabricate irrelevant matter quite apart from conscious deception. As such, it is an interesting but very perplexing phenomenon, and one which indicates how cautious we should be in accepting automatisms as the genuine work of survivors. We have to rely on a great mass of normally verifiable incidents in order to determine our main problem. It is a sad characteristic of the human mind that we must acknowledge a faculty of self-deception so unbounded that it makes even the most philosophical spiritualist apprehensive of similar results in his own case.

A somewhat parallel phenomenon is the spread of "Walter's" activities, wherever the Crandon experiments are known ; and where are they not ? It is perfectly natural that at a sitting in England, with Mrs. Osborne Leonard on December 17th, 1928, Dr. L. R. G. Crandon should be accompanied by his brother-in-law, Walter Stinson, and should receive the long messages, stenographed by Mrs. Muriel Hankey, which are given *in extenso* in PSYCHIC RESEARCH, for June, 1929, which has already been quoted above. Dr. Crandon quite rightly remarks :—

"For Feda there would not even be the tenuous plea that she got all this Walter stuff out of my mind and gave it back to me in the form in which she got it. If Margery were not valid, I really would have to be part of the fraud, and when I went to Mrs. Leonard with this knowledge in my mind and talked to Feda with it in my mind, surely it would be too much strain upon the traditional spiritistic tendency to explain away all things, to explain away her complete acceptance of this structure of hypothetical fraud.

"Nor can I see that the case is any different under the prosopopetrical interpretation. If Mrs. Leonard gets supernormally a large array of facts about the Margery case, many of which I know, and some that I do not, surely knowledge on my part of the fraudulent character of the case, or even the fact that it were fraudulent without my knowledge, would be among the things she would perceive. . . . Either Margery is valid as represented, or Mrs. Leonard is not."

Dr. Crandon points out that he did not accept this sitting as important till he found that Mrs. Crandon discovered "that it was teeming with hits having to do with factual matters occurring during my absence in Europe or in some other way remote from my normal knowledge." The particulars given by Dr. Crandon are singularly full, and according to him, accurate. The sitting is well worth reading and reflection, and certainly presents the dilemma which he states above. Under the heading, paragraph 62, he gives the following:—

62. Oh! Has he been trying to say something through another medium, because I feel he has been trying to. (*Of course we hear a good many such stories*). He says, It isn't always so. Isn't it a nuisance? (*It is indeed*) But he says, "Perhaps the one time I do try to give you something, there will be ten other times I am supposed to have done." (*True enough all over the world.*) [My comments during the séance sufficiently cover the facts here.]

63. But he says, "I do appear to be rather an idiot in my spiritual position from some of the things I am supposed to have said and done." Oh! He is mentioning this now because he says you are going to have one or two more letters telling you that Walter has been to such a place, and he has said this and done that, but he says, "I am not claiming any responsibility for it at all. If I go anywhere I will say something that you will verify. I won't go and give them a few platitudes. I will go and say 'I have been doing so-and-so; write and tell them.' He says 'That is all I want to do'."*

64. Oh, that has something to do with Australia. Will you remember this? He has been to Australia (*So?*) He paid a visit to Australia, but he says "Of course, I don't know what they are going to say I did. It is quite true I did go to Australia, because I am interested in a condition there."

Dr. Crandon adds:—

[If Australia was really meant these paragraphs are without significance so far as we can say to-day. If something may be thought of as having gone wrong with Feda's transmitting facilities, so that Australia got substituted for a Canadian location which I shall not specifically identify, the whole affair would be

*My own experience in regard to Geley's case is strictly parallel. I referred to him some of the *soi-disant* Geley communications through a medium who, has never let us down during thirteen years' weekly communication. He said that he knew nothing of any such messages.

recognisable. One of our frequent sitters has visited the place to which I refer and has sat in the circle to which a *soi-disant* Walter comes; and from what he reports, I should judge that Walter's version of the whole matter was quite as close to the truth as the one we get through the mails from the sitters.]

This links up with the Winnipeg communication which occupies a prominent place in this issue. From all that we can gather and infer, that circle is of a quite different type to the two-pair-back communicators to whom I have alluded. They are a patient, persevering, educated, and skilled group which takes nothing for granted. Their photographs are of a new type and extremely interesting. If "Walter" could give a photograph of himself on the same lines as the "Spurgeon" portraits that would clinch the matter.

Dr. Glen Hamilton's final remark, which I have put in italics, is specially worthy of note. He says that the leading researchers have ignored or stifled the proofs of *personal* intelligence in the physical manifestations. This is the leading feature in the contributions now published.

"Walter's" thumb-print impressions, and the whole of the Margery mediumship bear testimony to the same fact. This is the next step forward in Metapsychic science—the linking up of the *personal intelligence* with physical manifestations by which these latter are shown to have a distinct bearing on the main purpose—the demonstration of the reality of the soul and spirit as the real person and its survival, largely unchanged, in the Life Beyond.

The important manifestations at Winnipeg are the work of a Canadian group which has conducted long experimental researches in a thoroughly scientific manner. The results speak for themselves: they show the unquestionable personal influence of surviving souls which is becoming more and more evident in all investigations.—*Editor.*

TELEPLASMIC PHENOMENA IN WINNIPEG.

By T. GLEN HAMILTON, M.D.

Introductory Remarks.

Although teleplasmic phenomena are undoubtedly rare and difficult to obtain, they have, nevertheless, occurred sufficiently often during recent years to have engaged the attention of many leading British, Continental and American researchers, among them Richet, Madame Bisson, Crawford, Schrenck-Notzing and Geley, and still more recently Crandon and Richardson of Boston. As many are well aware, the extensive and rigorous investigations of these researchers alone show beyond question that teleplasmic phenomena have been repeatedly established as a scientific fact.

Nevertheless, great as is the evidence and knowledge already gained, a still more extended knowledge of this amazing substance is, I believe, of such vital importance to both metaphysics and to science as a whole, that any fresh proof of its actuality, any new facts throwing added light on its characteristics and functions, should be submitted for examination and valuation without hesitancy or undue delay.

It is, therefore, both as a duty and as a privilege that I offer to the readers of *PSYCHIC SCIENCE* a brief illustrated report of a number of these extraordinary manifestations, which we have had the good fortune to observe recently here in Winnipeg.

As many of my readers probably know, these teleplasms have been secured through the associated mediumship of two psychics, known to us in connection with this work as Elizabeth M. and Mary M., in a series of experiments which began in January, 1928, and which are still continuing at the time of writing.

No matter how strong is the evidence offered in support of the reality of any phenomenon, it fails to carry conviction if the credibility of the witnesses cannot be sustained. It is so in the courts of law, where common and every-day happenings are dealt with; it is doubly so in this work where we are dealing with happenings which are not common—happenings which only one person in many thousands can experience personally. It is thus the duty of the investigator to assure his readers, so far as he can, that his verifiers are reliable witnesses, good men and true. In this respect I have been most fortunate. Assisting me as members of the main experimental group during the past year and a half were the following persons: Mr. W. B. Cooper, departmental manager in a well-known finance and insurance house; Mr. H. A. V. Green, assistant solicitor for a large railway corporation; my brother J. A. Hamilton, M.D., C.M., a practising physician in this city for more than twenty-five years; Miss Ada Turner, M.A., a teacher of English in a city High School; Mrs. C. Alder, a lady of unquestioned integrity; and my wife, Lillian Hamilton.

Others who are frequently present, and who assist in various ways are Mr. D. B. McDonald, a prominent business man; Mr. H. A. Reed, an electrical expert and superintendent in the Manitoba Government Telephone System, and Mr. W. B. Hobbs, a civil engineer who also hold a position of responsibility in the provincial government.

The names of others who were present during the occurrence of important phenomena will be mentioned later.

And, generally speaking, what was the attitude of mind of this group? Why did we enter on these researches? We were not impelled by any motives of sentiment; we were not stimulated by religious beliefs derived from any sect whatsoever; rather, the dominant impulse was one of intense and compelling curiosity to know the facts of psychical manifestations for one's self. To satisfy this urge in a scientific manner, only those results could be considered that might be observed under as "water-tight" conditions as possible. To this end, the scientific method has been applied throughout; rigorous control, repeated observations and experiments, and accurate full records, which include both verbatim notes and photographs.

With this general statement of the facts and conditions under which began these investigations of teleplasmic and other phenomena, we may now turn our attention to the phenomena themselves, and to some important facts which have a bearing on them. This presentation will be more easily followed, I think, if considered under the following heads:—

1. A brief outline of the Elizabeth M. and Mary M. mediumships.
2. Experimental details.
3. Bell-box phenomena.
4. The "voice."
5. Psychic lights.
6. Teleplasm showing supernormal manipulation.
7. Teleplasm showing supernormal representation of faces.

PART I.

THE MEDIUMS.

Elizabeth M.—We have known Elizabeth M. intimately for more than twenty years. She is a Scots-woman, fifty-eight years of age, a widow, and has three children now grown to maturity. While she possesses only a rudimentary education, she is exceedingly capable along many practical lines, especially in the caring of the sick and of little children. These latter qualities have won for her many grateful friends.

Elizabeth's mediumship began in May, 1921, when, during some of our earliest experiments we discovered that she possessed

marked faculties for the production of physical phenomena. A few months' further experimentation revealed the fact that she also possessed mental mediumistic faculties, and from that time on these two phases developed collaterally, eventually giving brilliant manifestations in both fields. In the first, we obtained conversational rappings, very powerful contact phenomena, telekinesis (various forms), and wax impressions of small materialized forms. The mental gave many arresting phenomena; veridical clairvoyance, prevision, and trance automatisms, both motor and sensory, the latter also being of a highly veridical nature. For all these experiments Elizabeth neither asked nor received any payment whatever. Her time and talents were given simply as our good friend willing to co-operate in any manner we desired.

Many hundreds of experiments have been conducted with this medium, and I know that fraud did not exist; the experimental conditions were too rigorous, the telekinetic and other physical phenomena too powerful and too often repeated, and the mental too far beyond the normal capacity of the medium to allow fraud to be advanced as an explanation of their origin. It is obvious that only a detailed and analytical presentation can show at all adequately the salient features of this mediumship, or demonstrate the factual basis on which it is placed.

At this time, however, one phase of the Elizabeth M. phenomena must receive some special attention; I refer to her deep-trance automatisms and to their products. The reason for this will appear later. The E.M. trance automatisms, like her other manifestations, progressed in time from the simple to the complex. The motor automatisms began as simple signalling movements of the right hand, and in a few months the more complicated movements of writing supervened, and finally progressed to the still more complex co-ordinations of speech. The sensory automatisms have been, and still are the most outstanding features of this mediumship. These take the form of visions or hallucinations, clear and vivid as to details, and although received during the most profound part of the trance-sleep, are, nevertheless, recalled by the medium on her return to consciousness, and described to her auditors.

An especially interesting feature of the E.M. trance phenomena is the fact that the two types of automatisms, the mental and the motor, both appear in the same trance period. The motor always follows the sensory, and always the two are complementary to each other. Only rarely can the written message be fully understood without a study of the vision message. The two make the whole. We find here an ingenious combination of the trance-writing and the pictographic method of communication, and it is here, as the reader will surmise, that we meet the incoming of those trance personalities who claim to be persons once incarnate.

Before giving some facts relative to the E.M. trance controls,

the writer would like to make one statement; he did not seek for evidence of surviving personalities any more, not indeed, as much, as he sought for instance, for proof of the reality of telekinesis. He was simply willing to examine any psychical phenomenon which could be verified by repeated observation and experiment. The E.M. mental manifestations met this demand as successfully as the physical.

Personalities, however, purported to manifest at every turn of the road. They claimed to lie behind the raps, the table movements, direct writing, wax impressions, the clairvoyance, and above all, to be directing and inspiring the trance automatisms. They could be ignored to some degree in the objective phenomena, but in the subjective we had to face the problem which they set up. This problem, central and compelling, the reader must now also consider on the basis of the facts about to be given.

In an analysis of twelve hundred and ten trance-periods, with their accompanying dual automatisms (sensory and motor), occurring from April, 1923, to the end of December, 1927, it is found that there manifested through these channels various intelligences, who, according to the number of their appearances, may be classified as major and minor Elizabeth M. controls. The latter, sixteen in number, were made up of those who claimed to be deceased relatives and others known locally, and a few who claimed to be persons of fame. The former, a group of four, consisted entirely of those who purported to be persons more or less famous. It is to this group that the reader's attention is particularly directed. The first claimed to be Robert Louis Stevenson, the second, David Livingstone, the third, W. T. Stead, and the fourth, Camille Flammarion. And in 1928 a fifth major communicator appeared, purporting to be Charles Haddon Spurgeon*, the noted Baptist clergyman and evangelist.

At this point a second personal statement must be interjected: neither myself, nor any member of our group, previous to the persistent appearances and communications of these personalities, were particularly interested in any one of them in any way. To us they were names only. No one was a student of the writings of Stevenson; no one was a member or adherent of the Baptist communion; we were acquainted only with the most commonly known facts of the life of Livingstone. In short, we knew of no reason why these particular intelligences—granting at least, for the sake of argument, that they did exist—should appear so continuously and so persistently at the experiments of this particular group. These are the facts.

While it lies outside the province of this paper to discuss the scientific value of the evidence put forward by these major E.M. controls in support of their claim to have survived bodily death,

* C. H. S. purported to communicate once in 1923.

it should be stated that in spite of the obvious difficulties, difficulties which we fully recognised from the first, and which, it must be admitted, we shrank from facing, two of these controls, Stevenson and Livingstone, have overwhelmed us with the avalanche of evidential material that has been transmitted. And of these two, the work of Stevenson stands pre-eminent. Only when the whole story of this extraordinary control is revealed can we hope to show the complexity of the work of this intelligence calling himself Robert Louis Stevenson.

The evidence offered by the other three, Stead, Flammarion and Spurgeon, follows more closely along the lines commonly met with; a constant and consistent display in each case of the same personal characteristics, mannerisms, handwriting, etc., tending by cumulative effect to establish a definite personality. This is particularly true of Spurgeon and Stead, which latter has claimed, for the past eight years, to be the personality in charge of a working group on "the other side."

It will be seen from the above brief survey of the E.M. mediumship that we became acquainted with many features of high value to us when entering upon the new field of experimentation which forms the special topic of this paper.

Mary M.—*Mary M.* is also a Scotswoman. We first made her acquaintance a little over three years ago, and have known her well since she became a member of our group at the beginning of 1928. During this time we have come to respect her as a hardworking, self-sacrificing woman, devoted to the interests of her friends, church, home and family. Like Elizabeth, she has had few educational advantages, but nevertheless, she is highly intelligent, and exceedingly capable in many ways.

That she could "see" and "hear" in a manner which she could not understand, she has known from girlhood. Some years ago she became interested in developing circles, and frequently attended them, where she eventually took on the trance condition with "controls."

There is also reason to believe that *Mary M.* possesses the faculty of supernormal cognition. She is known locally as a "reader" (of the crystal), and although few written records of these "readings" have been kept, two well-attested instances in 1926 of her supernormal cognition, including one very definite precognition, so aroused our interest that we determined to make, if possible, a careful investigation of her mediumistic powers.

This investigation began in January, 1928, when, as already stated, *Mary M.* became a member of our experimental group, which, of course, still included the medium Elizabeth. Her development, during the first three months, was more or less disappointing from our point of view; there was no sign of supernormal cognition, and her mediumistic progress seemed to be following along the more usual lines; a deepening and a

lengthening of the trance state and increasing clairaudient and clairvoyant receptivity. Interlocked with this growth, however, was another phase which is now seen to have been of great importance—the incoming, through these improved channels, of a new psychic personality, a new Mary M. control. Our experimental notes first record the alleged presence of this personality on March 4th, and from this date to April 25th the story of the Mary M. mediumship may be told as the story of the establishment of this new control, along with the establishment of the first physical phenomenon.

The new control.—This newcomer was said by both Elizabeth and Mary to be a young man, humorous, mischievous, and totally unlike any other personality they had ever come in contact with. He appeared to them at both regular and impromptu sittings, and spontaneously at times to Mary. During this period, he appeared in all eighteen times, dividing his attention almost equally between the two psychics. In these appearances he used the various psychic faculties of both mediums: clairvoyance, clairaudience, trance visions, trance script, and trance speech. The “attacks,” it will be noticed, were repeated and used practically every available channel.

Throughout the whole of March, the control refused to give his name, so that during this time, and for some weeks after, he was referred to as F.Y.M., the “fair young man.” On April 2nd, however, Mary M. claimed that he appeared spontaneously to her and told her that he was Walter, brother of the medium Margery.

But this preliminary period is also important because of a second phase of the Mary M. (F.Y.M. development), I allude to the control's persistent efforts, through Mary M., to secure our co-operation to bring about his first physical manifestation, the phenomenon of bell-box ringing. It was through these requests and very definite instructions as to technique that we came to realise that we were undoubtedly dealing with a personality who had not only very marked personal characteristics, but also an exceedingly exact knowledge of the scientific technique necessary to secure psychical manifestations, and further, one who knew something of the type of criticism likely to be directed against any weaknesses in our procedure. This, in itself, we began to realize, was an exceedingly arresting phenomenon, for we know such an attitude of mind to be entirely foreign to that of the medium, Mary M., through whom all of these instructions were transmitted.

On March 15th, F.Y.M., spontaneously made the suggestion that I “fix up” an electric bell and place it in the cabinet; he promised that we would hear it ring. On April 1st he again

alluded to something ringing by saying with great forcefulness, through M.M. entranced: "I'll ring the — box yet!" By April 11th, I had finally completed a box, and had hung it by a heavy cord inside the cabinet, well beyond the reach of the mediums and sitters. F.Y.M. was not satisfied; he informed us through M.M. that he wanted the box to be placed on a wooden shelf, and that this was to be done before the next experiment. However, I must confess that I was still only casually interested in this new control, and I still neglected to follow his instructions. At the experiments on April 12th, and again on the 18th, the box was placed on the séance-room table in the centre of the group. Here, on both occasions, the bell gave a number of jagged and more or less uncontrolled rings, but the "young man" was not only dissatisfied, on the 18th he was wildly indignant, and declared that unless the box were placed as he wanted it—in the cabinet on a shelf—he would not return. And, in seeming justification of his anger and insistence, he said: "They won't believe you; they said my sister spoke with her ears!"

This statement, implying as it did an intimate knowledge of the Margery-Walter voice phenomenon, finally broke down my somewhat prolonged scepticism, and led to the real beginning of my co-operation with the new control calling himself Walter.

On April 25th, six weeks after "Walter's" first request that a bell-box be placed in the cabinet, this was done, and on this date bell ringing occurred under conditions which convinced those present that it had been produced by supernatural means. This date marks the real inception of the Walter-Mary M. teleplasmic phenomena which form the subject of this paper.

This hurried review brings before us the development of the mediumship of Mary M., in its earliest phases, including the establishment of the "Walter" control and the bell-box ringing.

The Walter control.—Let me say at once that we have as yet received no scientific proof in verification of the control's claim to be Walter, brother of the medium Margery. On the other hand I am bound to admit that our Winnipeg Walter resembles in many ways, in character, vocabulary, in mannerisms, methods of work and types of phenomena produced, the Boston Walter as I know him through being present at various Margery séances: eight in 1925, three in 1926, and four in 1928. He also displays some differences from the Margery-Walter personality.

But interesting and important as the identity of this control undoubtedly is, it should, for the present at any rate, be regarded as of secondary importance, and our attention focussed on the phenomena which he claims in part to have produced.

PART II.

EXPERIMENTAL DETAILS.

The room.—Our experimental room is a small one, nine feet six inches by twelve feet six inches, situated on the second floor of the writer's home, and reserved for this purpose only. Its two windows, which open to the outside about fifteen feet above the ground, are securely boarded over. Its one door of entry opens into an outside hallway at the end opposite the windows. The furniture consists of a deal table, wooden chairs and a wooden cabinet.

Lighting.—The lighting consists of a single ruby photographic lamp attached to an electric cord. There is also one red ceiling light controlled by a switch attached to the writer's chair.

The cabinet.—The cabinet is a three-sided enclosure made of white -wood panels five-eighths of an inch thick, glued together. It is six feet high, thirty inches deep and forty-two inches wide. It is open at the top. No curtains are used at the front. The cabinet is firmly screwed to the floor.

Photographic equipment.—While several cameras have been used for some years in carrying on various experiments with the medium Elizabeth M., the number of cameras and the lenses employed have, in these 1928 and 1929 experiments, been gradually increased as the phenomena demanded. The equipment has for some time consisted of the following: six 5 by 7 cameras and two stereoscopic cameras, these equipped with various lenses—one Seneca portrait, three Rapid Rectilinear, one Wide-angle, one Doppel, two Quartz, one Wollensack stereo, and one stereo Goerz. The selection of the number of cameras and lenses used in the various experiments is governed by the type of phenomenon we have reason to expect might manifest. Frequently a sitter or a guest brings his own camera.

The placement of the cameras used varies from time to time, both in position and in distance from the medium; but in the main they are supported by two standards carrying double decks, and placed near the back of the room. These standards are sufficiently wide apart to allow the flashlight, situated behind, to have full play on the medium in front. The cameras are thus disposed to the right and to the left of the lane of light.

The flashlight apparatus now consists of three flashlight boxes (we commenced with one) each carrying a charge of powder, any one of which can be fired independently by electricity from a triple push-button held in my hand. We use the most rapid flash powder obtainable. These boxes are placed on the door-facings of a small closet at the rear of the room, and are approximately nine feet from the medium.

The bell-box.—Two bell-boxes have been used in the 1928

and 1929 series of experiments. The first was used for about five months. The second embodied a few alterations and improvements, and was placed in position on the cabinet wall on August 15. A description of the second box (referred to in the notes as the "new" bell-box), which is still in use, applies equally to the first one.

Our bell-box is very similar in construction to the Scientific American bell-box employed in the Margery experiments. For the purpose of this article it is sufficient to say that it is an ordinary wooden container, six inches deep, holding an electric bell with one or more dry batteries to ring it. The bell circuit can only be closed by depressing an over-lid, hinged at one end to the lid proper, and supported by a spring. The first box required a pressure of ten grams to depress the over-lid, while the second requires fifty. The first box was placed and securely fastened to a wooden shelf on the inside of the cabinet wall to the left of the seated medium, at a distance of five feet six inches from the floor; the second was placed in a similar position to the right (see Plate 2). It was thus approximately six feet from the floor to the depression lid.

Precautionary measures.—Our precautionary measures are few in number, but rigidly adhered to. The séance room is always locked in the intervals between work, and is bolted on the inside when work is in progress. Mediums and sitters never enter this room between experiments. The medium with whom the teleplasmic structures are visibly connected, Mary M., removes a part or the whole of her clothing, depending on the nature of the experiment, immediately before a sitting, in an adjoining room in the presence of one or two of the ladies, putting on the loose gown and slippers which are supplied for her. She is then accompanied by one of the ladies into the séance room, where she at once enters the open cabinet.

Séance technique.—For physical phenomena, a red light, sufficient to see all the surroundings fairly clearly, is used until the group is seated and other arrangements completed. The rest of the sitting takes place in darkness.

All hands are joined in chain formation. The sitters to the right and to the left of the medium are given the special task of seeing that her hands are controlled at all times throughout the experiment. They report from time to time that such control is being maintained; also any movements of her body or limbs which may occur during the time the phenomena are under way. These controllers, and others, including the writer, frequently examine the face, neck, head, breast and under arms of the medium without releasing her hands, in order to ascertain that nothing is on them, or connected with these parts of her body.

Music is used from time to time throughout experiments, both singing and gramophone being employed.

Guests, when present, sit without the circle at the back of the room.

Records.—A competent note-taker is almost invariably present at each experiment, making, as far as possible, full and accurate notes of every incident at the time at which it occurs. An illuminated watch is used to note the time intervals, the time of the "flash," etc. These notes are signed by the recorder and frequently by all present.

To strengthen further the value of our records, declarations have been made before a commissioner in B.R., regarding the actuality of one occurrence of each class of teleplasmic phenomena, namely, bell-ringing, psychic light, teleplasmic faces. Therefore, some of our evidence as to the reality of these phenomena is as strong as the evidence accepted in our courts of law.

PART III.

BELL-BOX PHENOMENA.

The facts relative to the bell-box phenomena occurring during our 1928 and 1929 experiments may be classified as those which establish the supernormality of the phenomena and those which establish the reality of an intelligence behind them. As these two features co-mingle in every manifestation, they can, no doubt, best be disclosed by a general survey, followed by a full report of one typical bell-ringing incident.

This manifestation, since its inception on April 25th, 1928, has usually been part of the Walter-control's repertoire. Under conditions of excellent control of both sitters and mediums, and with the box or boxes in the position as described (*see* experimental details), bell phenomena of various types have been given repeatedly. It is obvious that with so restricted a channel of expression, these manifestations are limited in their variations. Nevertheless, the bell-box has been successfully used for a number of purposes; it gives various long and short combinations on request; it rings in salutation; it keeps time to music; it imitates noises, cheering, the whistling of a train. Above all it has been employed as a signal for firing the flashlight. This method of signalling was used by the Walter control three times: June 4th, August 5th, and September 23rd. The first photograph thus secured was taken to record the experimental conditions at the moment the bell was ringing; and those of August 5th and September 23rd recorded teleplasmic structures. The circumstances connected with the first signalling episode, of June 4th, marking,

as it does, an important step in the Walter-Mary M. phenomena, should be detailed.

About a month previous to this date, quite spontaneously, the control offered the information that he was ready for the "flash" any time. Ten days later, on May 16th, he offered a second suggestion to the effect that if I so desired, he would signal with the bell when he was ready for me to "fire." He further suggested that this signal would be six long rings, pause, two rings. I agreed. On June 3rd the control again declared that he would use this signal, and on the following night, under excellent conditions of control, the signal was given and a flashlight photograph taken. This was our first flashlight of the medium Mary M. in the state of trance, a photograph to prove later of more value than we at first thought.

In re-reading the records of the various experiments, one is surprised to note how frequently the control spoke of his "cords" long before we received, or at least knew we had received photographic evidence of their existence. His first definite use of the term "cords" occurred on May 20th, when he complained that his cords were broken because the bell-box had been handled. The next reference to cords was most dramatic, and followed immediately after the first flashlight explosion mentioned above. Walter, using Mary's normal voice, while she was entranced, gasped out: "Upset all my work! Upset all my work! He did! ("he" evidently referring to an invisible personality). "He broke the cords . . . just now when I rang the bell! . . . They are all down! . . ." That there might be something in this we began to suspect, for we observed that several more sittings were required before the bell rang again. Little attention, however, was given to these assertions, until August 5th, when the flashlight photograph taken on this date revealed plainly the presence of cords connecting the medium with the bell-box (see Plate 3). My interest in this phenomenon now being aroused, I re-examined the photograph taken on June 4th, under slight magnification, and much to my surprise, found that two teleplasmic cords were undoubtedly present.

I purpose now to close this brief account of the bell-ringing phenomena by giving an excerpt from an account of an experimental sitting held at the end of last year, eight months after this type of manifestation had been established. I have chosen this sitting for three reasons: the bell-box phenomena were exceedingly brilliant and varied; the conditions of control, and the examination for fraud were exceedingly rigorous; and the chief witness was one whose integrity and professional standing have made him known throughout Canada—Mr. Isaac Pitblado, K.C. He has kindly given permission to use his name in connection with this report.

EXPERIMENT OF DECEMBER 30TH, 1928.

As usual, the first part of the sitting was devoted to the Elizabeth M. trance phenomena, and to receiving the story of her visions. Following this she left the cabinet and took her place in the circle. Mary M. remained alone in the cabinet with the second circle formed as follows: to her left, in clockwise order, Cooper, Elizabeth M., T. G. H., Mrs. Alder, Miss Turner, L. H., Green, and Dr. J. A. H. Mr. Pitblado sat within the circle directly in front of Mary M. The séance table stood between them. Hands in chain formation throughout.

Excerpt from notes:—

“ Dr. T. G. H. gets up to open the cameras.

WALTER: Be very careful; don't break! (Time, 9.29). The medium's feet start to go. (Walter calls this the “ old engine.”) At 9.30 we sing. The new bell-box rings seventy-one times, from 9.30 to 9.32, in time to the music.

By 9.34 the bell rings forty-two more times. The controllers, Dr. J. A. and Mr. Cooper, report that the medium is perfectly controlled. Mr. Pitblado ascertains that the control is being maintained.

Walter, using the medium, now shakes hands with Mr. Pitblado. The medium's hands are placed under Mr. Pitblado's on the table. (Time, 9.35.) The bell now rings thirty-two times.

Mr. Pitblado now has hold of the medium's two hands, and also the one hand of each controller; the hands lie on the table.

MR. PITBLADO: Ring now . . two long ones. The bell gives two long rings.

MR. PITBLADO: Give me three short and two long. These are given. (Time, 9.36½.)

MR. PITBLADO: There is no muscular movement of the medium's hands during the ringing.

The telephone in another part of the house rings. The bell gives ten rings in imitation. We sing a lively tune, the bell keeps time.

At 9.41 the medium becomes restless and moves her feet. Mr. Pitblado remarks that when her feet are moving he can feel the vibration in her hands (he is still exerting double control), but that when the bell rings there is no vibration.

WALTER (time 10.1): I would like just a little red light for the gentleman to examine the bell while the medium is still under control. He may pass his hands over her head very gently. Do not lay hands on her head.

Mr. Pitblado does as directed, passing his hands over the medium's head between it and the box above. He finds nothing there. He depresses the lid of the box so that it rings twice. Walter thanks him, and after some further conversation, closes the sitting.

PART IV.

THE VOICE.

The so-called direct voice which we have frequently heard in connection with the Mary M. phenomena, has not yet been established. Only when it can be tested repeatedly by scientific means, as has the direct voice in the case of Margery, can it be considered satisfactorily placed on a sound basis of fact. In the meantime, as it has been found to be interlocked at times with some of the most important manifestations occurring in our recent experiments, it should receive some attention.

At a sitting held on June 3rd of last year, we heard for the first time a peculiar "throaty" voice, issuing from a point somewhere near the medium, which sounded, as one of the sitters remarked, like someone trying to speak who had a very sore and swollen throat. No words were heard clearly.

On June 13th the voice returned, and on this occasion it announced itself at Walter and said "good evening." While the voice was speaking, Mr. Green placed his ear close to the mouth of the entranced medium and said that there was no sound issuing from it. At a sitting held four days later it had so greatly improved both in strength of tone and in articulation that all present heard it say, "Keep it going" and "That old horse must be dead now" (referring to a line in a song we had just been singing). Although the voice did not manifest often during the summer months—sittings had been interrupted by the holiday season—it had so progressed by August 26th that it was used to give the signal for taking a photograph. On November 4th, the voice, a hoarse whisper heard clearly by all in the room, gave important directions regarding control and examination of the medium, immediately prior to the taking of a flashlight photograph—a photograph which proved in many ways to be the most important we have yet obtained.

The use of the voice on this date may be taken as typical of the control's use of this method of communication; he frequently employs it, for a short time at least, to convey special instructions or information which he apparently considers important.

This voice phenomenon, up to the time of writing, has manifested from time to time, but on the whole is used sparingly. Walter informs us that as it takes considerable power for this production, he cannot afford to be too prodigal—the "forces" are needed for other manifestations. On the other hand he tells us that he prefers this communicating method to that of using the automatic voice; he claims that it affords him a much better vehicle for conveying his own ideas uncoloured by the mind and personality of the medium. This, of course, is what we would expect.

The use of the voice will be shown in some of the detailed experiments.

PART V.

PSYCHIC LIGHTS.

The first intimation given by the Walter-control that psychic light was to be included in his "box of tricks" came on May 10th when in one of the funny little doggerel rhymes which he sometimes uses for conveying directions he humorously promised that we would "see the light." On this date, for the first time the sitters felt the presence of cool breezes, were "touched," and felt as if "power" were being taken from them. This was particularly true of one of the sitters, who, it has since been observed, is apparently a marked contributor to the light manifestations.

On June 28th, the control referred more definitely to a light, and promised that it would be shown some time in the future.

During the present year the light has appeared only at fairly long intervals, but when it has, the phenomenon has been exceedingly brilliant. One of these displays was given, so Walter says, for the special entertainment of three small boys who happened to be present at a sitting; one was given recently, on May 12th, when Dr. and Mrs. E. W. Brown, members of the Margery group, were present; while the most brilliant took place a few weeks ago, on April 21st. An excerpt from the experimental notes of this date will be given presently.

Some of the characteristics of this most interesting phenomenon may be summarised briefly: its size, though variable, usually appears to be that of a walnut; its luminosity also varies, at times it appears as a dull glow, and again, as a brilliantly glowing spot; at its best it equals the glow of an illuminated watch dial. At times its position changes with great rapidity; always remaining, however, within some ten or twelve inches, I would judge, of some portion of Mary M.'s body. It may be displayed from a foot above her head to a position within a few inches of the floor.

I am of the opinion that the light issues from a flat disc-like form probably connected to the medium by a teleplasmic cord or extension. This is borne out by the fact that at times the glowing surface is plainly visible to the sitters on one side, while at the same time it is invisible to those on the other. This can be accounted for by a change in the direction of the plane of the disc.

EXPERIMENT OF APRIL 21ST.

All members of the main experimental group present except Elizabeth M., Mary M. in the cabinet, and, as usual, controlled by Dr. J. A. H. on her right and Mr. Cooper on her left. All hands in chain formation. Sitting commences at 9.7. At 9.17, auxiliary medium "A." shows marked automatic muscular movements. Light at 9.25. Light is low at 9.27. Walter speaks using Mary M.'s voice at 9.27; then speaks in direct voice: "Loosen up! Get on with the work!" At 9.28 both Mary M.

and A. beat time violently with their hands; light appears again at 9.29; it is low down. At 9.31 light seems to be on medium's lap. M. M. and A. show automatic muscular movement of limbs. light moves rapidly at 9.32. It swings to and fro like a switch-light, very brilliant and rapid in motion. Medium breathes hard at 9.35; light is still there at 9.36. The controllers report that there is no movement of the medium's arms while the light is swinging to and fro. At 9.37 Walter requests that A. be placed in the cabinet beside the medium. He moves in. Light still glows while this change is being made. Conversation with Walter now for about fifteen minutes. The light disappears during this period. It glows brilliantly for a moment immediately before the sitting is brought to a close.

This almost continuous display of a psychic light shining brilliantly for twelve minutes is the greatest light manifestation we have been privileged to witness in the course of our experiments. We have observed that frequently following the light, there is at the next experiment an increased amount of externalized teleplasm. It may well be that the light is not exhibited as a phenomenon only, but is in some way connected with the process of increasing the store of teleplasmic substance and energy.

PART VI.

MANIPULATED TELEPLASM.

Previous to the first appearance of amorphous teleplasm in a considerable mass on August 5th,* the control had made no promise or prediction that such a phenomenon would occur. This was in direct contrast to the appearance of bell-ringing and the light. It is true that he frequently remarked that he was a "busy boy," that something would happen; but these remarks, intriguing though they were, gave no intimation of what he apparently had in view. It was also noticed that accompanying these remarks, or preceding them, were long intervals in which there was no manifestation of any kind, except that during these periods of inactivity, mediumistic sitters complained of feeling chilly, numb, and frequently had the sensation of cobwebs passing over their faces and hands. These subjective phenomena, and the manifestation from time to time of the voice, led us to surmise that probably there was under way some form of teleplasmic development.

Nevertheless, the success of our first attempt to secure a photographic record of teleplasm came as a distinct surprise. As already

* The first teleplasmic structure to be made visible was of course the bell-box cords of June 4th, which can be seen faintly in the photograph taken on this date. See Part III, page 13.

stated, this occurred on August 5th, and took the form shown in Plate 1. As this experiment marks an important advance in the Mary M. phenomena, an extract from the notes of this date will now be given.

EXPERIMENT OF AUGUST 5TH, 1928.

Those present were, from the medium Mary M., to her left, clockwise: Mr. Cooper, Elizabeth M., Dr. T. G. H., Mrs. Alder, Lillian Hamilton, Dr. J. A. Hamilton. Mary M. passed into trance, and in a few moments Walter came through using the automatic voice. He said he could not expend his energy using the direct voice if we wished a picture. He gave us our choice. We decided in favour of the picture, and the control said that he would try. I then discussed with him the bell-box signal. It was agreed that the control would give six rings, then two, and I would take the picture on a single ring following the signal. That is, I was to "fire" on the ninth ring.

In a short time, the bell having given a few preliminary "try-outs," gave the six rings at intervals of about three-quarters of a second. Then followed a pause of about ten seconds, then two rings, and again a pause of about ten seconds. Then came the ring for the flash. I allowed the ring to last about two seconds before the explosion, and it continued to ring for fully two seconds after.

In this experiment I used four lenses: one quartz, one wide-angle, and two Goerz stereo. The photograph shows the result: a twisted teleplasmic mass of purest white (*see* Plates 1 and 2), attached to the left nostril and left cheek of the medium, and extending well down to the shoulder level; a cord from the margin of the mass on the left cheek, leading straight to the corner of the bell-box nearest the medium. This cord appears to be dark in colour. In the picture taken with the quartz lens, it is visible for almost its entire reach up to the box (not well shown in photo). The glass lenses register the lower part of the cord fairly plainly and the upper parts less so. Under magnification a second cord is visible.

We noticed also that the bell rang during and after the flash; consequently the teleplasmic energy was sustained throughout.

The medium was rather badly affected by this experiment; she reported to us subsequently that she had been very nervous and wakeful after returning home, and that she had vomited up some froth about two hours after the flash.

Ten days later a second photograph of manipulated teleplasm was secured. This took the form of a small white, putty-like strip lying on the left cheek close to the nose. Strange to say, this teleplasm had a knot in it. When questioned later, the control stated that he had tied the knot in it so that it would not hang past her mouth and thus look as if she were holding something

fraudulently in her lips. This phenomenon was recorded by five cameras, two of them stereos.

The signal for firing the flash-powder was given by the automatic voice and was one which I suggested: to count one, two, three, and I would flash on four. This the control did.

Another sample of teleplasm was secured on August 26th, and was again very small in size. It showed still different manipulation; two exceedingly small forms, one lying on the left cheek, the other on the throat. The latter resembled a tiny medallion with eye-like openings in the centre. A cord connected the two parts.

An interesting feature of this experiment was the use for the first time of the direct voice to give the signal, as already mentioned in Part V. The signal given on this date by the direct voice was the same as that given at the preceding experiment by the automatic voice.

The fourth photograph (Plate 3) of a teleplasmic form showing manipulation was obtained on September 23rd, and as this experiment is a notable one in many ways, the notes covering it will also be given.

EXPERIMENT OF SEPTEMBER 23RD, 1928.

The regular group was present. Following the usual Elizabeth M. trance phenomena, the Mary M. circle was formed with control on her right by Dr. J. A. Hamilton, and I myself in this instance controlling her left. The sitting commenced at 9.44. The medium soon became entranced, and almost immediately the "new" bell-box rang. By 10 the new box had rung eight times, and we had had considerable conversation with Walter. I shall now quote from the running notes made while this experimental sitting was in progress:—

WALTER: Sing! (time 10).

Walter attempted to whistle to "Golden Slippers," and two minutes later the new bell-box rang seven times. At 10.4 one of the sitters saw Walter's light, and at 10.7 the bell rang once. At that moment the light becomes very distinct.

WALTER: Everybody see my lantern?

Nearly everyone saw it, some more distinctly than others. Walter was then asked why those on the right saw it more distinctly than those on the left, and he answered: "I guess they were looking. It's the same lantern I have in Boston . . . Well, I'm ready for the photograph. What about signals?" Bell rings once.

T. G. H.: What about three rings, stop; two rings, stop; one ring, and I'll take it immediately on the last ring?

WALTER: Fine! . . Are you ready? All hands on the table.

The signal agreed on was given and the flash fired at 10.18.

* * * * *

T. G. H. : Walter, tell us what we got in our picture?

WALTER : Oh, not much. Just a little ectoplasm on the left cheek coming from the left eye and nostril—very small and thin. I required more for my light. I can only take a little from her body just now.

* * * * *

At 10.30 Walter showed everyone his light. It was very bright, not very large, and near the medium's head. It did not remain in one position but moved about like a fairy lantern.

I developed the pictures, two stereoscopic, one quartz and one rectilinear—six lenses in all—and in the plate from the Goerz stereo (Plate 3) we find some wonderfully clear detail. There is to be noted a dark line running from the medium's mouth, up and over the right cheek and temple; if this is closely followed, it will be seen to pass upwards obliquely the upper section of the corner of the bell-box, where it disappears over the top of the depression lid. Close to where the cord passes will be noted a darkish area on the near edge of the lid. Under high magnification, this dark mass is seen to be evidently composed of numerous coils of thread-like nature.

From below the bottom of the box at its distant end, there may also be seen distinctly a fine, dark somewhat tortuous second cord, which passes downward and outward until it disappears in the shadow behind the medium's head.

It will be noticed that in this experiment the cords and the bell-box used are to the right of the medium, while on August 5th the bell-box and the cords were to the left. Here, I think, we have additional proof that there is a very definite connection between the phenomenon of the bell-ringing and the presence of teleplasmic cords.

This September 23rd sitting gave, it is seen, a summing-up, as it were, of the phenomena established at this time; bell-ringing, including its use as a signal, and the teleplasm of two types. In addition, another step forward was made in the appearance of the long-promised light. It gave also a very definite example of an interesting and important subjective manifestation; the Walter control's supernormal awareness of what was on the photographic plates while they were still in the cameras, and we were still in darkness. No indication was given, however, of the phenomenon which we were to receive at the next experiment.

PART VII.

TELEPLASMIC REPRESENTATION OF FACES.

Introductory remarks.—Through the preceding brief survey of the various developmental steps of the Elizabeth M. and the Walter-Mary M. metapsychic manifestations, we have now come

to the peak—so far as the present developments show—of the laborious climb of eight years of experimentation.

And in what is this peak found to be? Much to our astonishment, it is the teleplasmic representation of faces of persons known to be deceased.

These teleplasmic faces, numbering eleven in all, have been received during the past seven months, from October 7th, 1928, to May 1st, 1929. Eight of these have been positively identified, and of these, seven are remarkable representations of four of the Elizabeth M. controls; a linking-up, as it were, or rather, an interlocking, of the work as a whole.

For economy of space and of the reader's time, I shall not re-state the procedure followed in these experiments; this, along with all experimental details, is outlined in Part II. But, for fear of any misunderstanding, one point in the procedure I wish to make clear; that is the fact that during the first portion of the Elizabeth manifestations, which as a rule occupies about fifteen minutes, Mary M.'s hands are not held. This is done at the instructions of the Walter-intelligence, who insists that her "power" be thus conserved. The validity of these phenomena is not guaranteed by manual control alone, but rests on the seven following facts:—

- 1.—Precautionary control, *i.e.*, before the experiment.
- 2.—Control of medium's hands from beginning of the M. M. experiment.
- 3.—The examination of M. M.'s head, face, neck, etc., previous to manifestation.
- 4.—The rapidity of the flashlight.
- 5.—The Walter-control's supernormal knowledge of the phenomena.
- 6.—Internal evidence as shown in the photographs.
- 7.—Interlocking of these with the E. M. trance products.

The experiments which resulted in these extraordinary teleplasmic products shall now be considered in some detail.

EXPERIMENT OF OCTOBER 7TH, 1928.

The First Face.

Following the E. M. part of the sitting, Mary M. passed quickly into trance. The only change from the usual procedure was the fact that the writer controlled the medium's left hand.

Examination of the medium.—Walter, using the automatic voice, said: "Good evening, friends. I have a request to make. You have the medium by the hand on both sides. Now I want you to pass your hand over her face; do not let go her hand." The members in turn examined Mary M.'s face, without releasing her hands, and all declared that they found nothing on it.

Preparation for the flash.—The control now gave further instructions and some intimation of the project he had in view:

"Do not let go hands on any account. This is a very trying experiment. I can't give very much to-night as I want to use the ectoplasm; I want to get some photographs." He then suggested that I count three when I was ready for the flash, and that following my count he would count to three, the flash to be fired about two seconds after the last count. I agreed.

The taking of the photograph.—At 10.12 the signals were given as arranged. Much to my surprise the flash failed to go off. Using my left hand to feel the plug connections—the electrical fixtures being placed directly back of my chair on the wall—I found that one of the plugs had become disconnected; this I placed in position. The control said that he was "very much afraid," but that he was willing to try again. The second attempt was successful, the flash being fired at 10.15.

The control tells what will be on the plate.—A short interval after the flash, Walter was again heard: "This has not been a success. I'm sorry. We can try again, but not to-night." I then asked him to tell us what we would get on the plate. He replied that we would obtain a form upside down as it fell. He stated definitely that it was the form of a face, and intimated that the face should be recognised by Elizabeth.

Witnesses.—The report of the experiment on which the above account is based was signed by all present: W. B. Cooper, H. A. V. Green, Ada Turner, J. A. Hamilton, Elizabeth M., Lillian Hamilton, M. Hamilton (note-taker) and T. G. Hamilton.

What we found on the plate.—Unfortunately, not expecting to obtain anything of importance at this sitting, two cameras only were in readiness, one stereoscopic and one rectilinear. I immediately developed the latter in the presence of a member of the group, and a print from this negative is seen in Plate 4. This, it may be observed, is evidently a miniature teleplasmic face, showing the features of a man, but badly blurred, due, no doubt, to the three-minute delay in firing the flash. The form is seen in the act of falling, not upside down as the control said, but to one side. Thus it was evident that Walter possessed super-normal cognition of the facts.

The identity of the face.—I was at once struck with the similarity between this miniature, small and blurred as it is, and the features of W. T. Stead as seen in photographs taken during the latter years of his life. The medium, Elizabeth, also said that it resembled the man whom she had so often seen in her "pictures," as she calls them, and who claimed to be W. T. Stead. The resemblance, however, need not be unduly stressed. The reader must judge for himself.

Note on the Stead control.—Stead was the first of the major Elizabeth M. intelligences to appear. His first manifestation took place on September 11th, 1921, by means of conversational raps.

He represented himself then, and later, as being interested in our group, and that he along with others was helping our efforts "in amity." For the next five years this personality purported to communicate from time to time and always through the same channel of raps. Then suddenly, in July, 1926, this same personality claimed to be using the E. M. trance automatisms, and from then on established her third trance interval.

His work, he said, had now begun. What it was he did not disclose. He began to assume the rôle of teacher, giving many and varied instructions regarding the "work." He appeared to be greatly interested in "spirit" photographs, and to this end, acting under this control's guidance, several months were passed in experimentation in the fall of 1926. We failed, however, the camera plates gave no indication of influence either from internal or external causes. The matter was abandoned.

As to his personal identity as established through the E.M. mediumship little can be said. As stated in Part I, the evidence offered was more as a cumulative process tending to present a definite type of personality through constant and consistent characteristics; the same hand-writing, the same mannerisms, the same habits of thought as expressed in the scripts. True, many references were made to the life of Stead as a writer and to his death; but these are well-known and can only be considered as adding to the cumulative whole. Notwithstanding this lack of scientific mental evidence we owe much to this persistent, dominant, but altogether charming trance personality.

EXPERIMENT OF OCTOBER 21ST, 1928.

This experiment is important because of a definite statement made by the control, which has a distinct bearing on the next face phenomenon. He said: "No picture to-night . . . good one the next time. I have the co-operation of our little friend (E. M.); a friend of hers will appear which will be a great proof to her critical friends . . ." Walter also suggested that in future I have a relay of cameras ready. This also was found to bear on future experiments.

EXPERIMENT OF NOVEMBER 4TH, 1928.

The second face (Plates 7 and 8.)

The regular group, three guests, and the note-taker were present on the above date.

Mary M. on this occasion became entranced for a short time during the Elizabeth manifestations, and Walter delivered a message which he claimed was from the E.M. controls. Following the cessation of E.M.'s trance, Mary M.'s hands were held by her usual controllers, Dr. J. A. Hamilton and Mr. W. B. Cooper.

Examination of Mary M.'s face.—Extract from verbatim notes, abridged :—

At 9.42½ Walter employs his direct voice, stuttering and speaking with considerable difficulty, but heard by all in the room, though his voice did not rise above a hoarse whisper: "I want you to hold hands tight. I want the medium to stand up and have you pass your hands over her face. Just one hand so as to keep the contact unbroken. The evidence of one or two must be sufficient. . . ." The voice breaks off.

At 9.44 the medium stands.

COOPER: There is nothing whatever on her face or neck.

T. G. H.: I can feel nothing on her face or neck.

J. A. H.: No, there is nothing on her face or neck.

At 9.47 the "psychic lantern" glows very brightly on the table. . .

WALTER: Does the gentleman across the table wish to examine the medium's face? (referring to Mr. D. B. McDonald, whom Walter has invited into the circle).

D. B. Mc.: There is nothing on the medium's face or neck.

Taking the picture.—It was agreed that the signal for firing the flash would be the same as that employed on October 7th. At 9.55, Walter called out sharply: "Ready? Have you got hold of hands?" We replied that we had. Walter then gave the signal, using the automatic voice, and the flash was fired at 9.55½.

Walter records what will be on the plate.—A few moments after the photograph was taken the control asked for writing material. He was given paper and pencil. Mary M. was heard writing. Then again the control spoke, and told us that he wished the paper on which he said he had written the name of the person whose photograph would be found on the plate, to be folded up, and not looked at until the print had been shown to Elizabeth and she had declared before witness who she thought it was. The paper was at once given into the custody of Dr. J. A. Hamilton. It is recalled to the reader's memory that this took place in the darkness.

Important conversation with Walter.—Early in the sitting Walter had made the statement that a "guard" had been placed around to prevent "interferences." Someone asked a question regarding this guard and where it came from. Walter replied, and in the reply was embodied a quotation from Revelations, and also phrases of a religious nature. He made the claim that these were given to him by one John Plowman.

Procedure following the experiment.—The plate from the Quartz was at once developed by the writer in the presence of a sitter. In about one hour a print from this was sufficiently dry to be examined. This was first shown to Elizabeth in the presence of the sitters; she at once said that it was a photograph of one of her "friends" and that it was the man who said he

was Spurgeon. The paper on which Mary M. had written in the dark while still entranced, was then examined for the first time, and on it was found written the name "Charles Haddon Spurgeon."

Witnesses.—The record which includes all the above details, is signed by the following sitters: H. A. V. Green, W. B. Cooper, Ada Turner, C. Alder, J. A. Hamilton, Elizabeth M., T. G. Hamilton, D. B. McDonald. Guests: Bessie Shand, John McDonald, M. Hamilton, recorder.

In addition, a declaration for each person present, setting forth all the essential facts connected with this phenomenon, was drawn up by a solicitor; each declaration has been signed before a commissioner in B. R.

The findings.—This materialization was recorded by three cameras, one stereoscopic, one quartz and one rectilinear. Unfortunately the rectilinear plate (Plates 5 and 6) was scratched in the fixing bath, and so the left cheek and the nose of the miniature face was marred to some extent. All three cameras, however, reveal the same astounding phenomenon, a face so perfect in its details, showing so living a quality and resembling so amazingly the face of C. H. Spurgeon, that we have never ceased to regard it with unbounded interest and astonishment.

An interesting feature of this teleplasmic mass, from a biological standpoint, is that we find that the two portions of teleplasm stand forward and outward like the wings of a butterfly when at rest, the face nestling between like the body of a butterfly. Examination of the wing margins shows them to possess marked similarity, as if they were halves of an original whole, which, from a central line of cleavage, had swung open laterally to reveal the head within. This morphology of unfoldment would seem to bear a close analogy to plant life. The tiny face on close inspection will be seen to have elevations resembling the normal face; the shadow of the nose upon the upper lip is very apparent. This face-form, then, stands in three dimensions, and, outwardly, at any rate, except in size, is like the head of a normal human being.

Two other findings relate to the mental phenomena. The name "John Plowman" was found, some time subsequent to the experiment to have been a pen-name used by Spurgeon in his newspaper articles; the quotation, which, it was claimed, one "John Plowman" gave, was also found to be connected with the life of C. H. Spurgeon; it was an excerpt from his last sermon. None of these facts were known to anyone present at the experiment, as far as we can ascertain.

Note on the Spurgeon control.—Like the Stead intelligence, manifestations of the entity claiming to be the late C. H. Spurgeon have, through the E. M. trance channels, provided evidence that can only be regarded as cumulative, giving the idea of a distinct

personality, differing from all other trance personalities, and differing wholly from that of the medium. This control first appeared in the first Elizabeth deep-trance, in April, 1923, preceding the R. L. S. control by one experiment. For nearly five years subsequent to this time, the Spurgeon communicator disappeared entirely from view. In 1928, however, this personality re-appeared as a control of the fourth E. M. trance interval, writing various short sentences, usually of a religious nature, and appearing also in the visions. Regarded as evidence in themselves, these scripts are of little value. Recently, on a number of occasions a personality has "come through" (Mary M.), who has a very loud voice, a love for old and evangelical hymns, and a tremendous gift for preaching. This personality also claims to be Spurgeon. Stronger evidence in support of the actuality of the Spurgeon control lies, however, in the field of teleplasmic manifestations, as the still more recent experiments reveal.

PART VII.

EXPERIMENT OF NOVEMBER 25TH, 1928.

The Five Faces.

On this date, November 25th, came a metapsychic manifestation as amazing as that of the 4th; the representation on one small teleplasmic mass, of five small faces. Two of these were, and still are, unknown to us; one was said to be a likeness of our little boy, who died as a child of three, ten years previously; and the two remaining faces, although exceedingly small and incomplete, were at once recognised as unmistakably resembling R. L. Stevenson and David Livingstone—the two Elizabeth controls who for so long had poured out an overwhelming mass of highly complex and veridical communications.

An account of this well-nigh incredible phenomenon, and some account of the R. L. S. and D. L. communications, which must of necessity accompany it, will be reserved for presentation in the near future.

EXPERIMENT OF DECEMBER 23RD, 1928.

The Two Faces (Plates 9 and 10).

For this experiment the main group was augmented by the inclusion of Mr. Hugh Reed and Mr. D. B. McDonald. A guest, Mr. Isaac Pitblado, sat within the centre of the group, directly in front of the medium, Mary M. He was placed in this position for the express purpose of examining the medium and verifying the manual control. Another addition to the regular technique of procedure was the fact that Mr. Reed had brought his own camera and plates.

Following the usual E. M. manifestations, Mary M. passed quickly into trance about 9.35.

Examination of the medium.—Abridged excerpt from verbatim notes:—

At 9.40 the direct voice is heard; Walter speaks with considerable difficulty, softly, but distinctly: "I see you have the Lord High Commissioner" (referring to Mr. Pitblado, who, it will be recalled, is a K.C.). "Good evening. You have come to spy over us. Well, notice that your medium's hands are held." Mr. Pitblado does so. "There, that's all right. Now, will you place your hand all over her face?" Mr. Pitblado does so. "You are sure there is nothing on her face? Remember, you are on your oath." Mr. Pitblado replied that he was sure there was nothing on her face. Walter thanked him and then a very peculiar sound was heard, a sound which we had heard before, like the quick intake of the breath, and the "voice" was gone. It had lasted two minutes.

The control's instruction.—The automatic voice was heard at 9.44, and a few minutes later Walter gave his instructions. He said that after I had taken the first picture he would count twenty and that after he had reached "twenty," he would count three, and I was to "go" on three. I assured him I fully understood his instructions. We decided also that the same signal—counting to three, and the explosion about two seconds after—would be used for the first picture.

Taking the pictures.—Extract from notes:—

While we are singing the medium breathes rapidly and heavily. Walter cries out: "One, two, three!" Flash fired at 9.51. T. G. H. and Reed prepare their cameras for a second flash while Walter counts slowly up to twenty. During the counting period medium A. (a sitter), seems to be under unusual stress. The twentieth count is reached and Walter says: "Ready? One, two, three!" Second flash at 9.58.

Walter tells what is on the plates.—Extract from notes:—

There are two pictures, one on each plate. The second one is not so good. I brought it from her mouth.

The notes of this experiment, from which the above extracts are taken, are signed by the following: H. A. Reed, Ada Turner, D. B. McDonald, J. A. Hamilton, H. A. V. Green, W. B. Cooper, Elizabeth, C. Alder, Lillian Hamilton, M. L. Hamilton (recorder), and T. G. Hamilton.

THE FINDINGS.

Immediately after the sitting, I repaired to the photograph-developing room, accompanied by Mr. Pitblado and Mr. Green, where I developed a plate from each flash. We saw that there was a face on each, as the control had said. The first, we could clearly see, was another face of Spurgeon (Plate 9). The second, seen to be coming from the mouth, as the control had also stated, disclosed another face, which we did not know. But its identity

was soon established: Mary M., on first seeing a print, was visibly stirred with emotion, claiming, as does her husband, his brother, and the brother's wife, that it is a photograph of the face of Mary M.'s father (Plate 10), a man whom we never saw, who had never been in this country, and who, his daughter claims, was never photographed during life.

The Spurgeon photograph obtained at this experiment is worthy of special examination. It is recorded by four cameras, two stereoscopic, a Doppel and a Seneca Portrait. Our examination will be directed towards two records in particular, the Seneca Portrait and the Stereoscopic.

(a) The Seneca Portrait Photograph. (Plate 9.) The surrounding mass of teleplasm, as usual, possesses considerable density as shown by the presence of shadows on the medium's face behind. The shadow will be seen to correspond in silhouette to the marginal edge of the teleplasm. In the miniature face itself it is interesting to note the shadow which the nose casts on the upper lip, showing that this face, like that of November 4th, also possesses elevation.

The features of this face should also be compared with the previous Spurgeon face. We find beyond question the same features—features which are obviously so distinctive that they may be readily used for purposes of identification; the small, partly-closed eyes, the nose slightly flattened, the slightly thickened lower lip, and especially the patch of black hair showing immediately above the right ear.

(b) The Wollensak Stereoscopic Photograph. (Plate 12.) Fortunately, Mr. Reed's camera was so directed that it included within its scope the top of the table which stood in front of the medium. The day following the experiment, Mr. Reed telephoned me to say that his camera recorded a small teleplasm lying on the table, and asked if mine showed the same. In the case of my larger cameras, I found that none of them included a view of table-top; but the Wollensak did, and disclosed a small teleplasmic form, which, on comparison, was found to be the same as that disclosed in Reed's camera.

The stereoscopic examination of this plate (No. 12) is particularly interesting, as it shows clearly the face surrounded by a shell-like mass of teleplasm, with an interval between it and the face proper; this outer covering being the pure white woolly type, while its deeper and inner surface, where it approximates the face, is apparently more condensed. A thin cloud of teleplasm is also seen to cover part of the forehead.

The little form on the table presented a conundrum; we at first thought that it was a portion of teleplasm prepared, or being prepared for the next materialisation (Plate 10). The Walter control, however, objected to this surmise, and told us to keep our eyes open and look about us. What it is, is clearly apparent

to us now, after further study of this form; it is the part of the teleplasmic capsule which enclosed the miniature face, for the following reasons:—

1.—The portion on the table presents a marginal contour which is the exact counterpart of the teleplasmic shell surrounding the face.

2.—The measurements of the two are practically the same; while the inner depression of the one closely corresponds to the width and elevation of the tiny face.

It is therefore apparent that in the development of the face-form, there have been some very interesting morphological changes, last of which was the disruption of the capsule, with the falling away of a portion of the outer part—that upon the table.

In the second photograph of this date (Plate 10), several points are worthy of note. Here again the teleplasm has cast shadows on the adjacent portions of the medium's body, in exact correspondence with its margin. The miniature face also has its shadows; under the brows, the nose, and the moustache. Beneath the outer angle of the medium's left eye is to be noted a tuft of white substance, evidently the residue of the teleplasm present a few minutes previously during the materialisation of the Spurgeon face.

EXPERIMENT OF JANUARY 20TH, 1929.

The Third Spurgeon Face.

The regular group and five visitors were present during this experiment, an experiment which was to contribute to our general knowledge of this strange substance in a most unlooked-for manner.

For the second time in our experiments the flash was not fired on Walter's signal; although impatient and indignant, he was willing to try a second time. He was doubtful, he said, as to the result. The second attempt, which included the use of a new signal, that of tapping with the medium's foot, was again a failure, much to the control's extreme indignation. Walsted appeared to be of the opinion that we had entirely lost the opportunity for recording the materialisation, saying, "It's almost in. It's almost gone into her head." However, I flashed, and the result is seen on Plate 11.

The whole mass is plainly in a state of disintegration; the face is wrinkled from left to right downward; and the wrinkling involves areas such as the left frontal bone, where the tissues normally are supported by hard bone. In spite of this breaking-down process the eyes, strange to say, under magnification are wonderfully maintained and life-like. This incident is added proof of the instability of the teleplasmic substance.

Another feature of interest to be observed in this photographic record is the exceedingly fine black cord which comes from under

the right neck-fold of the gown, passes across the chest, then over the gown on the left side and vanishes to the back of the medium. So far as we could ascertain there was no such cord on the medium either before or after the experiment.

The face is undoubtedly the same face as seen in Plates 5, 6, 7, 8, 9, and 12.

EXPERIMENT OF MAY 1ST, 1929.

Fourth Spurgeon Face.

The examination of Mary M. took place on this occasion about fifteen minutes prior to the taking of the photograph seen on Plate 13. Her controllers, Dr. J. A. Hamilton and Mr. W. B. Cooper, both examined her face, neck, top of head, and breast, and both declared that they found nothing. This examination was made with the back of the controlling hand without releasing the hold of the medium. This back-hand method was used by Walter at several previous experiments where amorphous teleplasm only was extruded.

Following the examination, Walter spoke with the direct voice and tried to give directions for the signal, but these I could not follow clearly. He then used the automatic voice, saying that he would give four heavy taps with Mary M.'s foot, and that I was to fire on the fourth. He took no chances of being misunderstood this time, but gave a rehearsal of this tapping signal.

The first flash was taken at 10.6, and the second at 10.7½.

Walter discusses the photographs.—True to his custom, Walter told us what would be obtained. He was disappointed, he said; we would get a picture, but it was not as good as he expected. The second would show just a thread of the substance disappearing into her mouth. He added humorously that she had had her supper.

The record of this experiment was signed by all members of the regular group, the recorder, Mr. John McDonald, and three guests, Mr. W. B. Hobbes, Mr. A. C. Whittaker, and Mr. H. A. Reed.

THE FINDINGS.

Plate 13.—This is perhaps one of the most interesting materialisations we have yet photographed. In actual length it would measure about sixteen inches from tip to tip, while its width would be possibly three and one-half inches. A general survey shows that it is composed of several different kinds of teleplasm, distributed in a most peculiar manner. The lower two-fifths appear to be of a solid dough-like consistency extended out into a flat ragged ribbon-like mass, with a larger part at the lower end. The ribbon is sinuous and twisted so that the lower end lies with what is properly its posterior surface looking forward, a twist occurring immediately above the lower terminal portion. This twist shows very beautifully in the stereoscopic views, of

which we have two—one from the right front and one from the left front.

Above this, in the upper three-fifths, it is noted that there are three kinds of differentiation. Most abundant is the pure white part, like angora wool, which surrounds the face and is abundant also below. Then there is the thin paper-like portion to the left of this. This appears to be of a flat fibrous texture, resembling fascia; but with many lines of cleavage between the fibres. There are also many cross-lines of fracture, giving a decidedly ragged and torn appearance, but, at the same time, this appearance indicates a quality of stiffness and stability which enables it to retain its form. The uppermost portion, which appears to be attached to the brow, appears also to be under strain as if the whole mass were in part supported from this point. The face, although it is not altogether cleared of its over-covering cloud of teleplasm, especially at the margins, is, in the central portion, clear and well defined. The eye shows the pupil and iris with a truly life-like brilliance.

Plate 14.—This, as stated above, was taken one and one-half minutes after Plate 13. It shows the teleplasmic residue remaining from the large mass as disclosed in the fourth picture of Spurgeon. A careful comparison of the terminal mass of this with the terminal mass in Plate 13 will at once make it clear that the two portions are in all probability the same. The point on the terminal mass in this picture is directed towards the medium's right, whereas, in Plate 13, as the mass lay upon her breast the point was directed toward her left. It would appear that the torsion of 180 degrees along the pedicle as disclosed in Plate 13 has been corrected on the retraction of this mass. Another feature of interest in this plate is an urticarial-like patch on the right cheek of the medium, immediately below the eye and midway between it and the margin of the ala of the right nostril. This patch seems to indicate a point of attachment of the large ectoplasmic mass when it was present in Plate 13. It is interesting to note that the face disclosed in the mass in Plate 13 will be found to correspond very accurately in position with this urticarial patch.

The identity of the face is, of course, evident at once; the same brilliant eyes with the drooping lids; the full under-lip; the same nose. It is unquestionably the same face as seen in the three previous materialisations. When compared to the photographs of C. H. Spurgeon taken during life, we find again these same distinctive features. However, we have observed one marked difference between the appearance of Spurgeon as represented in his later available photographs, and that of the materialisation; in the first, the hair is iron-grey throughout; in the teleplasmic manifestation the hair is pure white, more abundant, and is vividly black in a small area above the right ear.

This side, showing this area, is always presented in the teleplasmic representations.

Much could be said concerning the different aspects of these four miniature faces; one wonders why, in the first face (Plates 5, 6, 7, 8) there should be such an astonishing appearance of youth and freshness combined with the maturity of age, while little evidence of youth is shown in the three subsequent faces. It is such internal facts as these that arrest our attention, and stimulate us to further efforts toward elucidation.

Plate 15 is a composite which enables the reader to make comparison of the teleplasmic Spurgeon photographs with actual likenesses taken from biographies. No. 1 is from Needham's "Life and Work of C. H. S.," published in 1883. Nos. 2 and 3 are from biographies published after his death.

On comparison the similarities will be apparent to any reader. The hair, the hair-lines, the forehead, eyebrows, fullness and form of eyelids and eyes, the nose in general outline, the broadened alæ, the feature outlines of the ears, cheeks and mouth, the dark hair of the temples, the beard and moustache, the thickened lower lip, the chin, all present features of unmistakable resemblance.

While there are many observations one might make, particularly regarding the amazing differentiation and morphological changes observed in these teleplasmic phenomena, these I shall take the privilege of withholding until other important phenomena have also been reported.

In conclusion, may I say that throughout I have had but one objective—to lay before the reader, as simply and clearly as possible, all the essential facts, both subjective and those appearing to be wholly objective, and thus allow the reader the widest possible scope in forming his own opinion as to the full import of these phenomena.

It is true that a number of leading researchers have largely ignored or stifled the subjective features associated with teleplasms, a procedure which was undoubtedly a wise one during the initial stage of establishing the reality of the phenomena; but surely the time has now come when we may and should examine them in their entirety; when we should examine the interlocking directing intelligence or intelligences as carefully and as fearlessly as we do the marvels of the substance itself.

With this plea that we fearlessly "follow the gleam," may I close this all too inadequate report of these strange phenomena which we have been privileged to witness.

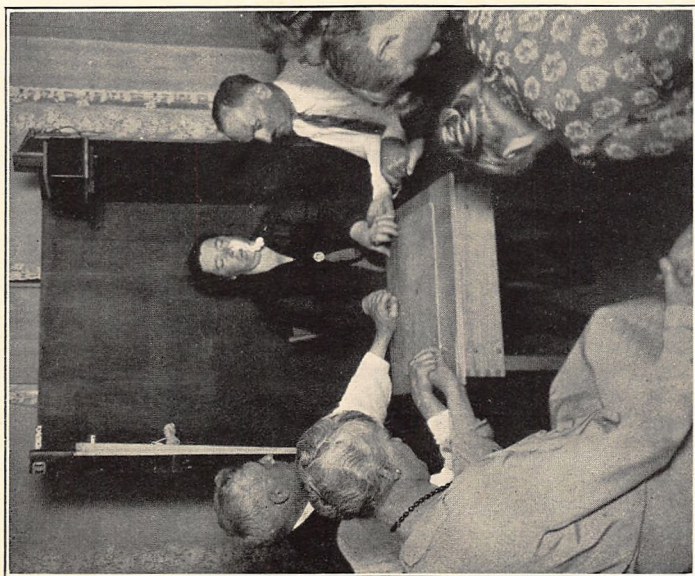


PLATE NO. 1. AUGUST 5TH, 1928.
Teleplasm and Bell-cords.

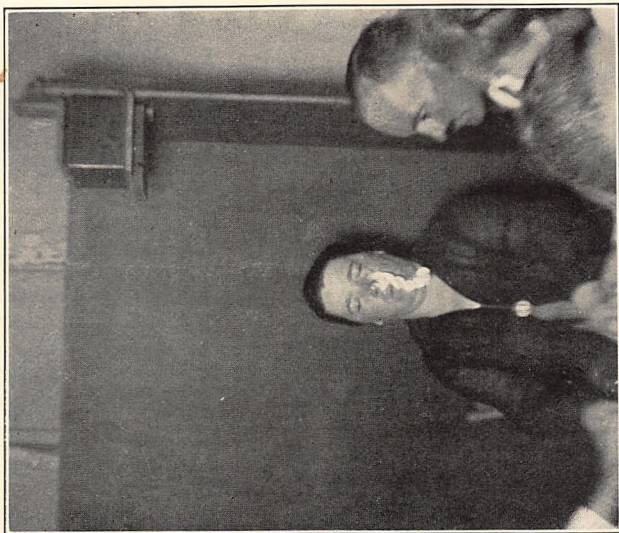


PLATE NO. 2. AUGUST 5TH, 1928.
Quartz Lens Photo. Teleplasm and Bell-cord.

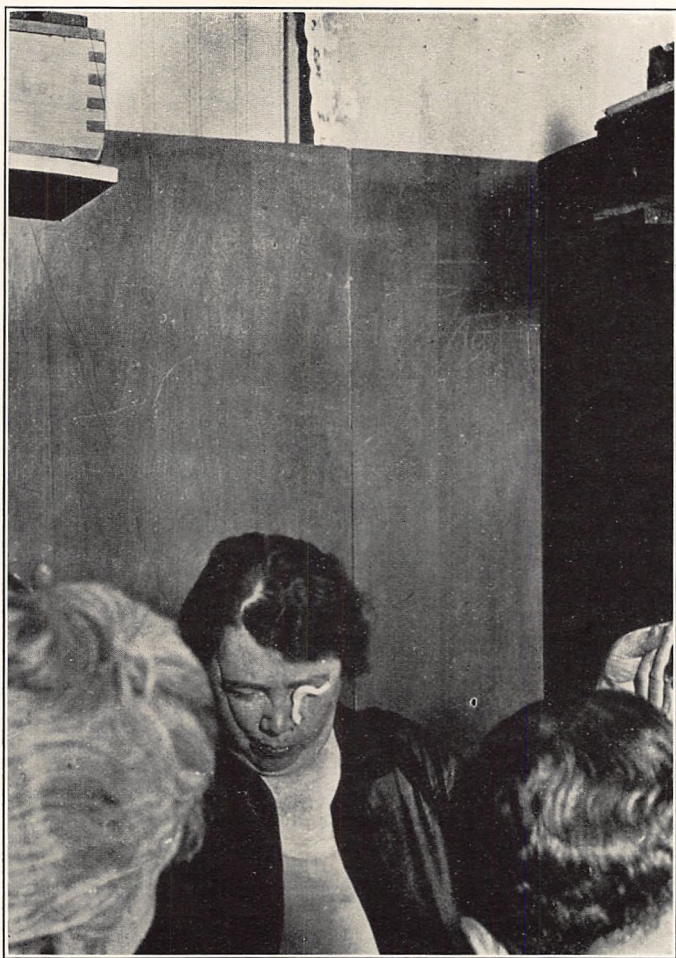


PLATE NO. 3. SEPTEMBER 23RD, 1928.
Teleplasmic cord to ringing bell. Also teleplasm over left Eye.

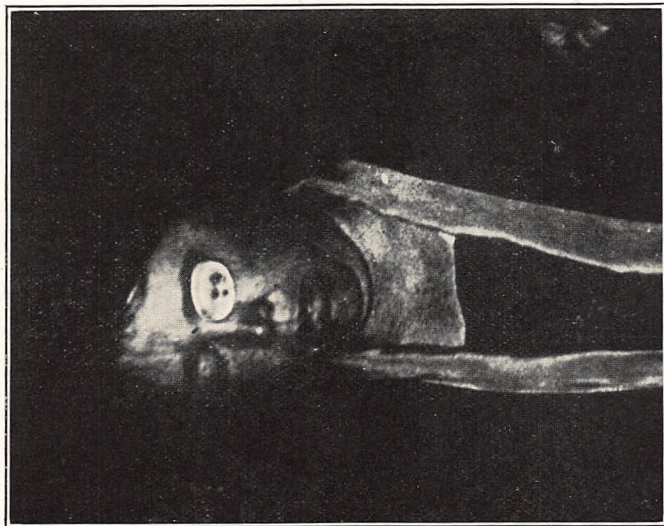


PLATE No. 4.
W. T. Stead : imperfect. Plate taken October 7th, 1928.

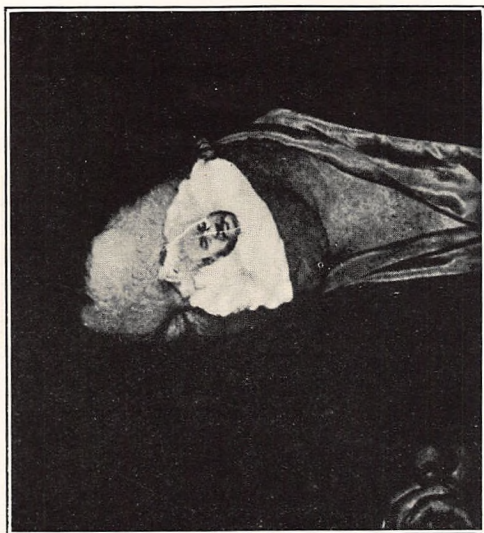


PLATE No. 6.
Enlargement of No. 5. R.R. Lens.



PLATE NO. 5. NOVEMBER 4TH, 1928.
R.R. Lens Photo of Spurgeon.



PLATE No. 7. NOVEMBER 4TH, 1928.
Quartz Lens Photo of Spurgeon.



PLATE No. 8. NOVEMBER 4TH, 1928.
Enlargement of Quartz Lens Photo of Spurgeon.



PLATE NO. 9. DECEMBER 23RD, 1928.
Enlargement of Second Photo of Spurgeon.
Seneca Portrait Lens.

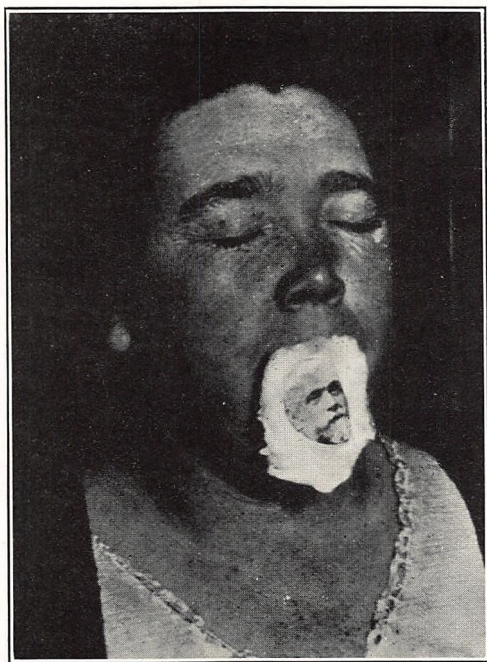


PLATE NO. 10.
Enlargement Medium's Father.
Taken $7\frac{1}{2}$ minutes after No. 9.



PLATE NO. 11. THIRD SPURGEON PHOTO.
Teleplasm in process of disintegration. Also Teleplasmic Cord across base of neck.

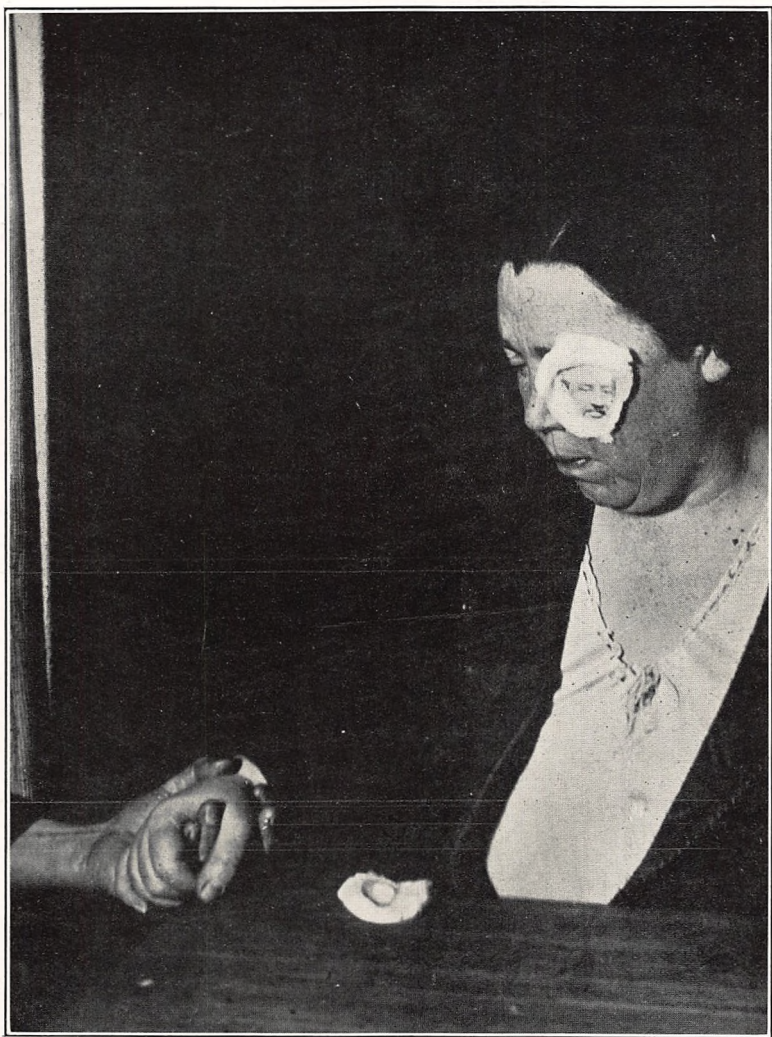


PLATE NO. 12. DECEMBER 23RD, 1928.
Enlargement from Stereoscopic Record of Spurgeon's Second Photo. Showing
Fragment of Ectoplasmic shell lying on table.



PLATE NO. 13. MAY 1ST, 1929.
Enlargement of Fourth Spurgeon Photo.

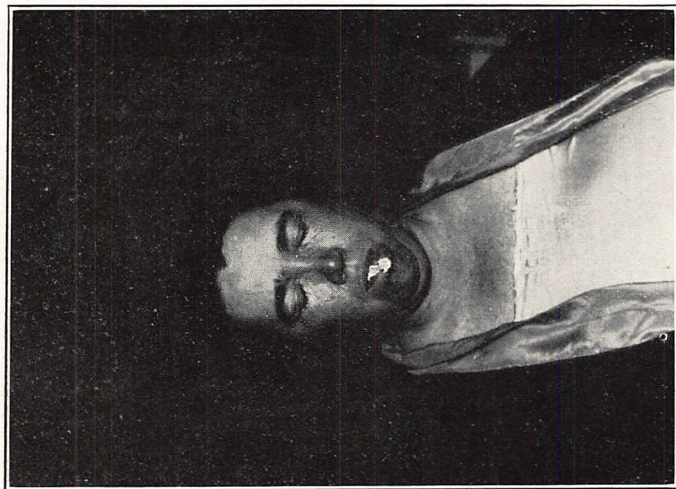


PLATE NO. 14. MAY 1ST, 1929.
Residue of Fourth Photo of Spurgeon.
Taken $1\frac{1}{2}$ minutes later.

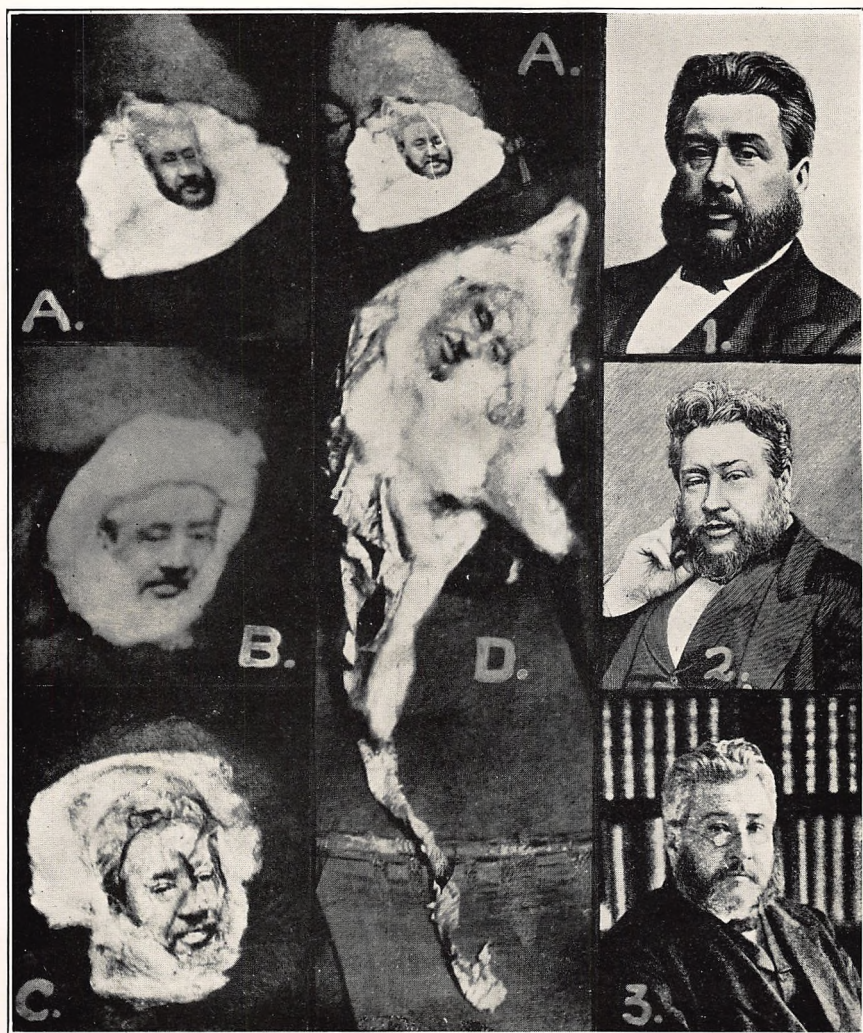


PLATE No. 15.

Comparison of Photographic Phenomena with Normal Portraits of C. H. Spurgeon.

CHINESE SCRIPT AND VOICES.

Since the account of Margery's Chinese writing which appeared in *PSYCHIC SCIENCE* of July, 1928, there has arisen a warm discussion upon its merits. On the one side are the letters of Dr. Whymant, the eminent Chinese scholar, and that of Mr. R. F. Johnston, who writes from Government House, Weihaiwei, who also is evidently a finished Chinese student, both criticising the manner of the script; and on the other, Dr. Crandon, who concentrates upon the circumstances under which the script was produced.

Dr. Whymant wrote to me under date, November 11th, 1928 :—

" I cannot help feeling that, at the moment, the only sane course would be to keep the two discussions separate: to get the best consensus of opinion possible on the Chinese script and its content, and leave to experienced students of psychical research the investigation of the real nature of the phenomena."

This I now propose to do.

In view of the very rare knowledge of Chinese script in England, it would be useless to repeat the three plates of criticism in which, in October, 1928, we reproduced Dr. Whymant's letter. Similarly, Mr. R. F. Johnston gives a very close analysis of the content of the script which we published in April, 1929, with the exception of three pages which, as they deal with transpositions of the letters in the Margery script, and agree in the main with Dr. Whymant's criticism, need not be reproduced here.

It is admitted that the script (Plate 27) is an extract from the *Lun Yü*—the *Analects of Confucius*. Mr. R. F. Johnston very ingeniously transposes some of the characters to give translations of the mutilated portions. Dr. Whymant gives the following translation (Plate 26) :—

CHI-TZU (or I-TZU) says : The superior man eats without seeking repletion and lives without seeking absolute comfort. He is diligent and watchful in deed and word.

YU-TZU said : Truth is near to righteousness as one holds fast to one's word. Humility (deference) is near to propriety, it avoids shame and disgrace (some muddled Chinese phrase here). Tranquillity is of the essence of correct behaviour (ceremonial), it is precious, the early rulers made it their " way " and rendered it beautiful . . . (not clear).

CONFUCIUS said : He is a filial man who looks to his father's will (purpose) and for three years after his father's death does not depart from his sire's practices.

TZU-CHING said : The Master was known for his gentle nature, his humility, gentleness, and politeness and we should not forsake his example . . . moreover . . . (not clear). The last three characters look like " dead confucius."

He adds the Note.—The writing represented is amateurish,

i.e., it could not have been written by anyone who had to practise Chinese over a sufficiently lengthy period to learn the language. Also the text is not continuous, there are jumbled phrases here and there, belonging nowhere on the sheet. One or two of the sentences are reminiscent of the Confucian writings but do not seem to be word-for-word as is the case with part of No. 2 (Plate 27 of July issue). Also in all cases the Chinese runs the wrong way—left to right.—(Sd.) NEVILLE WHYMANT. 29.8.28.

Of Plate 27 Dr. Whymant gives the following:—

. . . . (representing six unconnected Chinese characters torn from context).

CONFUCIUS said: Is it not pleasant to study without ceasing? If there is a friend who comes from a distant place This part is jumbled, a few characters belong apparently to the preceding page, and the rest from the mark to the end are word for word opening sentences of the Lun Yü or Analects of Confucius. The last phrase is incomplete; it should end "Is not that a great joy."

"Not to know men (or, not to be known of men) and yet not to be irritated by it, is not this the superior man's conduct?"

YU-TZU said: That is a man indeed! It is seldom that filial sons will rebel against superior authority and those who will not rebel cannot bring about disorder. This is the root of the matter.—K'UNG TZU.

Now let us compare Dr. Huang's translation of Plate 26, —Dr. Whymant's (1):—

. . . . The MASTER said: The primary object in life of a man of virtue is not to be always well-fed, nor to be always comfortably housed. He is diligent in his work and careful in his speech

YU-TZE said: Truth is akin to faithfulness, as it enables one to abide by one's words; humbleness is akin to politeness as it keeps one away from disgrace and shame

YU-TZE said: Serenity is the most valuable fruit of politeness. This is the most beautiful teaching of our ancient sages.

He is a filial son who studied his father's ambitions during his lifetime and observes his father's life-history after his death, and who does not forego his father's "ways" within three years after his death.

TSE-KING said: The Master's ways were characterised by kindness and gentleness, humbleness and politeness. Neither should our ways differ from his ways

The following is a translation of that which Margery wrote March 17th in bright white light (Plate 27):—

The MASTER said: Isn't it a happy thing to have the opportunity to study and to revive your studies?

Isn't it a pleasant matter to receive a call from a friend from afar?

Isn't it like a true gentleman to possess knowledge and yet not to be disheartened when your knowledge is not known to others?

YU-TZE said: It is improbable to have a man who is good to his parents and brothers who could be disobedient to his superiors. It is impossible to have one who is not disobedient to his superiors who could be a disturber of the public peace

Is it not obvious that both these translations are substantially the same, having regard to the fact that they are the translations of ideograms rather than of words?

Mr. R. F. Johnston does not give a translation, but he comments on the five characters at the end of Plate 26. He says:—

“ In an earlier part of the letter I referred to the fact that the first page of the script concludes with five characters regarding which my comments were postponed The Pekingese transliteration of these characters is *yü wei ssu K'ung Tzu*. Their literal meaning—strangely enough left unnoticed and untranslated by Dr. Huang—is “ I am not dead. K'ung the Philosopher,” i.e., Confucius.”

Thenceforward Mr. Johnston seems to have been obsessed by the idea that the whole script was claimed to be by Confucius *ipse*; and he demonstrated the impossibility that Confucius *ipse* should use such an expression. In this we may fully concur; though commenting on the fact that the same characters are to be found on Dr. Hardwicke's plate, Fig. 29 (July issue), he says, “ It is not my purpose in this letter to discuss this alleged cross-correspondence, but if it is true that Dr. Hardwicke wrote in Chinese the proverb “A roving philosopher gathers no gold ” in response to a suggestion made to Margery's control “ Walter,” that he should get his Chinese communicators to give through another medium a sort of Chinese equivalent of the English proverb “A rolling stone gathers no moss,” then the case for a true cross-correspondence would seem to be very strong.”

This opens the question to which Dr. Crandon replies—the history of the mediumship, concerning which Mr. Johnston writes at the beginning of his letter:—

“ Perhaps I should preface my comments with the statement that I know nothing directly and very little indirectly about Margery and her mediumship, and although I am aware that there has been much controversy regarding the nature of this medium's manifestations, I may confidently assure you that the question of the genuineness of her mediumship is one on which I have no bias either one way or the other.”

THE WRITING OF THE SCRIPT.

Referring to the Notes on Mr. R. F. Johnston's letter of October 4th, published in *PSYCHIC SCIENCE* of April, 1929, the whole issue can be very briefly stated. It is in two parts:—

1.—The impossibility that the writing was done by anyone else than Margery.

2.—The cross-correspondence with Dr. Hardwicke.

The writers of the Notes are Dr. L. R. G. Crandon, Dr. Mark W. Richardson and Mr. E. E. Dudley, who were eye-witnesses at the sitting of March 17th, 1928. They state that:—

“ Dr. Richardson had provided a pad of marked sheets of paper and pencil which he placed on the table. Margery sat straight in her chair (an unusual position for her while in her trance state) then disengaged her hands from those of Dr. Crandon and Dr. Richardson, and began to write in the upper left-hand corner of the sheet and working down. The movement of the pencil was very rapid. It was clear that the movement of the hand down the column was regular, that there was no hesitation and no interpolation. The longest time for one column was 17 seconds and the shortest time 12 seconds. When this sheet was filled it was torn off the pad and handed to Dr. Richardson, but almost at once, Walter, speaking in the independent voice, asked that it be returned for numbering. Dr. Richardson replaced it upon the table, and the single dash was placed in the upper left corner. Again Margery's hand returned it to Dr. Richardson, but again Walter intervened, and asked that it be again returned as he wished to countersign it. It was placed on the table, and the date and the name “ K'ung Tze ” were written by Margery's hand which again returned the paper to Dr. Richardson. All these operations were carried out in the same period of red light. The written sheet remained in Dr. Richardson's possession after the last operation. While writing in red light Margery sat bolt upright, body rigid, eyes tightly closed

“ As soon as Margery came out of trance at 9.53 p.m. we adjourned to the brightly lighted book-room two floors down and Margery now awake, took the same pad of paper and pencil from Dr. Richardson, and wrote the second page of Chinese. Each character was written in the order in which it appears on the sheet beginning at the upper left-hand corner, without hesitation and without interpolations This second sheet was witnessed by the whole group of sixteen persons who were present and saw it done.”

All Mr. R. F. Johnston's suppositions stated on p. 43 of the April, 1929 issue of *PSYCHIC SCIENCE* are entirely inapplicable, and only show that he was under a total misapprehension of the details of the sitting.

We have no hesitation in adding these Chinese scripts to the list of proven phenomena. They show that it is possible for a Chinese control to write intelligible Chinese symbols by the hand of a medium totally unacquainted with the language.

On page 49, the writers of the Notes give the account of Dr. Hardwicke's sitting of March 24th. The evidential value

of this sitting depends on the accuracy of the statement that "there had been no communication between the Lime Street group and the Niagara Falls group." But even if there were an error on this point, that would not affect the translation of the English proverb into the Chinese version "A travelling agitator gathers no gold."

The point established is of such importance as regards the possibility of communication by Chinese controls that we make no apology for thus presenting an abbreviated commentary on what has already appeared in previous number of *PSYCHIC SCIENCE*. Henri Poincaré said, "L'amas du matériel ne fait pas un édifice." Not till verified phenomena are co-ordinated and classified will it be possible to build up a science of Metapsychics synthetically. Nearly all our psychical researchers are analytical and collect immense masses of material which are never used to build with. A general notion of survival has now arisen, but until it is formally admitted, the whole of the lesson of Metapsychics hangs fire.

THE VOICE OF K'UNG FU-TZE.

This differs from the script in the important particular that it is Confucius *ipse* who claims to be speaking. This cannot be taken as proven, there is room for other hypotheses, but the whole episode is much more cogent and affords much more presumptive evidence for the presence of some philosopher acquainted with the peculiarities of the Chinese language. Dr. Whymant's own account is as follows. I extract it from his own version published in the *British Journal of Psychical Research*, the official organ of the National Laboratory, for March-April, 1928.

"Under the auspices of the National Laboratory of Psychical Research on December 20th, 1927, a lecture was delivered at Queen's Gate Hall, South Kensington, by Dr. Neville Whymant. Mr. G. R. S. Mead (editor of *The Quest*) presided . . .

"The sittings of which he was to speak were held in New York, with Valiantine as the medium. They had been going on for months. The host and hostess were people who were definitely trying by their own unaided efforts to get into touch with the spirit world. They believed that they were progressing towards an end where the intervention of the medium would be unnecessary, where they would be able to stand on their own feet and talk to people on the other side. Suddenly there came an irruption into this circle. Voices had come steadily in English—in dialect English, and in various brogues of America—when suddenly other voices began to come, some of them recognisably Italian, French, and other European tongues, also a Portuguese voice, which was understood by someone who had a knowledge of Spanish, and gave a message the integrity of which was subsequently verified. Then came other sounds which none present in the circle could identify.

"By this time enough evidential matter had been obtained to give the seekers the conviction they wanted. They were quite sure that they were on the right road and all they needed was an interpreter. The lecturer was called in for that purpose, and a rather laborious attempt was made to keep his mind free from pre-conceptions. The only thing he was told before the first sitting took place was that he would be asked to talk in modern Italian, but it was added, "There will be another surprise for you." Though he was never an enemy of spiritualism, he had had no time for careful study of its claims. He prepared to enjoy himself, thinking it more or less an occasion for relaxation. Elaborate precautions were taken to show that there was no trickery. The room was barely furnished, such furniture as there was, was extremely heavy, or, if not heavy, creaked when moved; doors were locked, even the carpet was turned back to show that there were no trap-doors underneath. The precautions seemed too elaborate

Then, after more English voices, there came a weird crackling broken little sound, which transported Dr. Whyman in a moment from that New York apartment house to China, where he had heard that sound before. It was the sound of a rather poor flute very unskilfully played. After this there came quite clear and distinct, a little low perhaps, the word "Confucius" (in Chinese), but there was something that struck him at once about the pronunciation. He had had much experience in teaching Chinese to foreign students, and he knew how difficult it was to teach the correct pronunciation of the last syllable of that name. It was a very elusive sound. To make that little sibilant sound with the tongue against the teeth was one of the great problems in learning Chinese. But here, in this "voice," was the name "Confucius" pronounced perfectly, and the tones were right, too. He began to converse. The Chinese which he (the lecturer) used was the Chinese language (for there were several Chinese languages) with which he was most familiar, namely, Mandarin, the official language. He did this not doubting for a moment that if there was a voice at all it would turn out to be that of somebody connected with Chinese studies, especially the study of Chinese philosophy. The idea that it might be the disembodied voice of Confucius himself did not occur to him. So he asked, stupidly enough, probably, "Who are you?" and for the third time the voice said, "Confucius." At that he began to be a little sarcastic, and said, "Oh, well, in that case you will be able to tell me what was the real name of Confucius?" For "Confucius" was merely the Latinized form of "K'ung"—the family name—"Fu-tze," these last being two titles, the one meaning "master" and the other "philosopher." The voice immediately answered, "My mean name is 'K'ung'." He asked the voice further by what name he was popularly known when he was fourteen years

of age, and the answer came, perfectly correct in intonation and pronunciation

The discussion with the "voice" then turned to the question of the Chinese classics, those of them which Confucius did not write himself, and he asked the "voice" to explain an error which existed in one passage. Before he could get the words out of his mouth, the "voice" recited not only the full enumeration of the passage, but the passage itself as it stood in the present standard edition of the works of Confucius, and afterwards recited it as it should be, correcting an error which had existed for 2,400 years. Upon this subject scholars had worked laboriously, and the piece of textual criticism which finally amended the error was made only in 1916. The lecturer read to the audience a translation of what he imagined was the true sense of what had been said that night, and said that it furnished a retort to those who said that, fraudulent or not, psychic sittings never yielded anything worth while.

"The 'voice'—he would not call it Confucius, because he was not even now a convinced spiritualist—began with the elaborate mode of greeting customary in China: 'Greetings, O son of learning, and reader of strange books,' and so forth, and was answered in the same strain, which involved the most utter self-depreciation, such as 'I have thrown away two score years in folly, and lack understanding'; and 'This stupid one would know the correct reading,' etc. The correct reading which he wanted was a phrase in the 'Shin king' or 'Classic of Poetry' assembled and edited by Confucius. The 'voice' broke in, 'It should be read in this way'—and then followed a period of intoning which lasted from $2\frac{1}{2}$ to 3 minutes. The 'voice' recited a passage as it was in the standard edition of the 'Analects' of Confucius, and then stopped, and said, 'This is as it should be read,' and gave a completely new reading from the point of view of sense. The 'voice' dropped, and he missed two or three sentences, but such replies as the following were afterwards heard clearly: 'It was a mistake of those who tried to see in darkness and wrote that which they did not understand,' and again, 'Fear not, there are those who love learning, and they will not let the treasure lie hid.'

"One little incident was the following:—The lecturer had had a long-cherished dream of being the first man to publish in English a grammar of the Mongolian language, and he had done so, but he was not proud of his achievement, owing chiefly to the small compass of the book under the publisher's exigencies. He had therefore kept the matter hidden; no one in the circle knew that he was the author of a Mongolian grammar, while, as for the medium, he probably did not know that there was such a language as Mongolian, but the 'voice' made a reference to it, suggesting that even as he had done in Mongolian so he would do in yet

another field, and as it happened he had been trying to solve problems of textual criticism in that field. At the end of the conversation, with many more ceremonial phrases, the voice said, 'Rest, my son, and do not strive too eagerly,' and he answered, 'I will seek peace.' The 'voice' finally said, 'I go, my son, but I shall return again. Wouldst thou hear the melody of eternity? Keep then thine ears alert.'

"This was, as faithfully as he knew how to record it, a correct description of what took place at that first sitting. He was convinced that he was not deluded, equally sure that he was not drunk, and every precaution was taken to see that there was no trickery. Two or three facts stood out in his mind very definitely. In the first place, no one would choose the Chinese language in which to practise so prolonged a practical joke. After he had attended some more sittings and sent some very roughly written reports to his hostess, he was horrified to find that, without asking him at all, his hostess had sent them to be reproduced by photostat, and copies were circulated. He had, however, been very careful not to put anything down which he had imagined, but was not sure he had heard. He had been very anxious also that a native-born Chinese should be brought in, though it was true that no man alive to-day could speak the language of the time of Confucius. The net result of over 25 years' hard work on the part of one hundred scholars had been the determination of the sounds of twelve Chinese words of the time of Confucius. But his chief difficulty had been this: that as soon as the name Confucius had been grasped, the other members of the circle felt that they had all the evidence they wanted to believe that it was literally Confucius who was speaking. He could not appreciate that anybody would say it was Confucius, and let it go at that. Naturally, it seemed to his mind to require a great deal of proof that a voice starting off with the name Confucius was actually that of Confucius himself. He did not suspect any fraud, but it did not occur to him to identify the voice and the man. It was possible that a classical scholar might get behind the curtain and speak a language of old times, but when he began to reel off word after word, all with the proper accents and so on, it became quite a different thing, especially as the tests in the way of criticism which the lecturer had deliberately set the 'voice' had been successfully passed. All the time he was on the alert. He tried the voice in every way possible

The lecturer read a few of the records from other sittings, mentioning that many of the metaphors and adornments of speech used in the time of Confucius were used no longer in speech, and only rarely as adornments of literary style. On one occasion he was told that the "voice" had been clamouring for him; when he put in an appearance the "voice" burst into speech,

putting aside all the polite preliminaries, and beginning, "The weed of sickness was growing beside thy door"—which was a common expression in the time of Confucius. Once the lecturer asked the "voice" if Li T'ai-po was with him, and was told that he was, but on inquiring further the "voice" criticised the faulty rhythm of that immortal poet. Asked, then, if there was jealousy among the immortals, the voice replied, "No, but there is sorrow that the things we did, poor and unworthy as we knew them to be, should be adjudged superlative by the dwellers on earth." The "voice" on one occasion said "good-night" in English, and he understood that it had attempted to speak to the other members of the circle in English—rather stilted and pedantic English. In conclusion, the lecturer said that he had tried sittings elsewhere, and had had a little measure of success. He had certainly heard Oriental voices. It might be that his long association with the Orient attracted such voices. But he had been told in New York that this story was not his property—that he would be robbing posterity if he did not give this story. Had he been addressing a body of Orientals he could have entered more fully into the details of the tests, but the fact remained that there was something here which was not only worthy of but demanded investigation"

Dr. Whymant, taking up the Chairman's point, said that there was always a chance that these great ones were impersonated by a disciple. He also said, in reference to the Li Po incident, that jealousy, or at all events bitterness and depreciation of his colleagues during life was rather a characteristic of Confucius, at least during his earlier years.

ACCUSATIONS OF FRAUD.

FROM time to time and at irregular intervals, there appears in the newspapers a demand for a thorough investigation of the supernormal phenomena which are at the basis of the 5,000 or so volumes in the library of the S. P. R. The latest of these demands is contained in the leader on "Modern Witchcraft" in *Nature* of February 9th last:

With reference to Telepathy, the writer says :—

"Probably the best known trials were those undertaken with Prof. Gilbert Murray as percipient. One might have supposed that, with so distinguished a collaborator, experiments would have been devised which would have had at least some relation to ordinary scientific procedure. Such however, was not the case."

He calls for an examination by an expert with a "thorough knowledge of the art of mystification, and this implies a good acquaintance with those psychological factors underlying conscious and subconscious deception, pathological lying, false memory, number-preferences, and similar conditions."

It does not seem to enter the minds of those who call for "scientific examination" that this has already been made. Is it seriously intended to imply that the Report of the London Dialectical Society (1870); the works of Sir William Crookes, F.R.S. (1874); of Dr. A. R. Wallace (1875-1913); of Professors Zöllner and Aksakoff (1890); of Mr. F. W. H. Myers (1882-1901); of Professor Hyslop (1905); of Professor E. Boirac (1907); of Sir Wm. Barrett, F.R.S. (1908-1927); of Sir Oliver Lodge, F.R.S. (1909-1929); of Dr. Geley (1897-1925); of Dr. von Schrenck-Notzing (1910-1928); of Professor C. Richet (1892-1929); of Dr. E. Osty (1919-1929), are "unscientific"? To imagine that all these men, who have experimented for years before setting pen to paper, are deluded, is barely sane. To imagine them fraudulent is to make oneself ridiculous. The dates above-mentioned are merely approximate to show the continuous development of the subject, from first inquiries to the present day, or in the cases of Myers, Sir Wm. Barrett, Dr. Geley, and Dr. von Schrenck-Notzing to their deaths.

Is it necessary to go to Professor Gilbert Murray's elementary experiments and to the symposia of the daily papers, as if these were the only data available?

The first thing to verify is whether the phenomena are real in the ordinary scientific sense. This is fully established by the volume of the investigations. Professor Richet, who is not a spiritualist, lays down in his *Treatise on Metaphysics*, the three fundamental bases of the new science—the reality of Telekinesis, of Ectoplasm, and of Supernormal Cognition, supporting these by experimental demonstrations which leave no room for any mystification or other psychological factors.

Dr. A. R. Wallace, once he had perceived the reality of the phenomena and had been "convinced by the weight of the facts," saw that

they constitute a new factor in Evolution. In his *World of Life*, he drew the necessary inference—that Adaptation and Selection are secondary factors, the primary factor being psychic—the action of the Cosmic Mind which pervades all Nature. Is this “unscientific”? Sir Oliver Lodge has declared in no uncertain words, his conviction that the phenomena indicate a real mental transference of thought which can be accounted for only by the theory of survival. Is this “unscientific”? If so, why?

Sir William Barrett and Mr. Besterman in their very complete work on Dowsing (published last year) say “it is idle to pretend that unconscious muscular action in itself is a complete explanation” and they go on to state that Professor Richet’s Cryptesthesia is prerequisite to the moving of the rod. This cryptesthesia is supposed to be a sixth sense—sensitiveness to vibrations that do not affect the normal senses. But it is much more than this. It can reproduce the remote past and can even dive into the future. In June-July, 1914, a young lady of Athens under medical hypnotic treatment prophesied the Great War “in about two months” and gave twenty-one predictions of its course and results, including the victory of the Entente, the neutrality of Italy up to a certain point, the battle of the Vardar, the German Republic, and the ascendancy of England at the Peace Conference. These were published in the Athens newspapers in August, 1914. They are on file at the Paris Institute, and were reprinted in *Light*, February 27th, 1926.

The best, if not the best known, examples of lucidity (telepathy) are the experiments with Mr. Ossowiecki, given in Geley’s *Clairvoyance and Materialisation*, published in 1927 (Benn & Co.).

The second part of this book gives the proofs of ectoplasmic materialisation, made in the Paris laboratory under the strictest conditions that scientific thought can devise. The *thin* paraffin “gloves” on which reliance is placed, were made from a tinted and chemically tested admixture of cholesterin with the wax under the eyes of Professor Richet and Dr. Geley.

Dr. Maxwell, of Bordeaux, at the Metapsychic Congress of October, 1927, said :—

“Metapsychics shows us life under the form of a formative energy working in plastic matter which itself does not evolve. Life directs evolution by becoming individualised. It is a continuous phenomenon. We return to the concept of an immortal soul, to a permanent principle of unity, and to a quantitative and qualitative synthesis. This concept restores to morality its solid basis by proving the inanity of materialism, which can no longer claim any scientific foundation.”

I have recently published in the Scatcherd Memorial Lecture for 1928,* a *resumé* in simple language of the scientific view of the universe from the nebula of hydrogen to these modern days, which shows a

* This can be procured from the Psychic Bookshop, or from the L.S.A., or the Psychic College, or from myself (13, High Park Gardens, Kew, Surrey), for one shilling, post free.

consistent view of the forces at work ; forces which differ from those of the normal sciences in that they take account of the action of Mind, which the normal sciences do not.

That there has been a certain amount of gross fraud deliberately practised among " popular " mediums, especially in America, may be freely admitted, though its extent may be, and often is, exaggerated by those who accept an accusation, but not its rebutment ; but this is not the case with the mediums employed by Dr. Geley and Dr. Osty, and the better class of mediums in England. In all the experiments of the French I. M. I., fraud was made so physically impossible that the accusations have been given up or have been transferred to the experimenters themselves (!).

Unconscious " fraud " is another matter. It affects nearly all mental experiments. " Fraud " is a misnomer in this case, for it does not touch the consciousness of the medium, but depends on the interaction between the normal and supernormal faculties. It is an intricate subject which gives rise to many hasty and injudicious disputes.

The latest of these are the attacks on Valiantine from Berlin and Genoa. The German dispute has been freely ventilated in recent issues of *Light*. These we do not propose to touch upon. The Genoa accusation stands on a somewhat different footing as we have given, in recent issues of *Psychic Science*, Signor Bozzano's long accounts of the Centurione sittings. Mr. Dennis Bradley writes to us that :—

" Before Signor Rossi left me he told me that they did not desire to have anything published in Italy in regard to this affair, and hoped that nothing would be published in England. I informed him at once that I should publish the whole of the facts of the case.

" Mrs. Kelly Hack states that she neither saw nor heard anything wrong. She was seated at the right of Valiantine during the whole time, and did not feel or hear any movement of his chair at any time. She was present at several of the sittings, and had recorded most of the incidents in order to publish them in a book. She has however, been forbidden by the Marquis Centurione to record the events which took place at this Valiantine sitting, and also forbidden to publish her records of the successful and controlled seances.

" She has since written to me that as in her opinion nothing would be published in Italy in regard to Mr. Rossi's allegation of fraud against Valiantine, it would perhaps be better not to make the matter public. I however, believe in absolute truth in psychical research, and in the clear and open statement of facts."

The only basis for Mr. Rossi's allegations, rests according to his own evidence, upon his one statement that he touched Valiantine's shoulder some eighteen inches away from the back of his chair.

Mr. Dennis Bradley continues :—

" There is one aspect of the situation, which, when considered is truly Gilbertian. The Marquis Centurione, Signor and Madame Rossi, unknown before to me or to Valiantine, visit me in England in 1927. The Marquis, to his astonishment, speaks to his son in Italian.

The Marquis and Madame Rossi then develop 'voice mediumship' entirely from and because of, their meeting and initiation with Valiantine. Valiantine then in 1929 visits them in Italy, and is accused of being a fraud."

We have given space to this matter at the request of Mr. Dennis Bradley. The seance in question has not appeared in *Psychic Science*, nor has it any direct connection with Signor Bozzano's reports.

In his *Reminiscences of Fifty Years*—Proc. S. R. P., Vol. xxxiv, 1924, Sir William Barrett wrote: "We shall never arrive at any knowledge of the conditions requisite for these and other marvellous psychic phenomena until hostile incredulity becomes no longer possible."

In the present state of knowledge it is easy to make fraudulent imitation of major phenomena impossible. "Hence the inference, which is axiomatic for all who understand these matters—When a medium tricks, the experimenters are responsible." (Dr. Geley, *Clairvoyance and Materialisation*, p. 21). He continues: "Many observers reverse the first rule of justice and place the burden of proof not on the accuser but on the accused."

"Ill will and ineptitude have free course, and an honest medium is disgraced without scruple on the slightest suspicion. Mere suspicion stands in place of proof. Nine-tenths of the accusations against mediums made not only by opponents, but by students themselves, involve this sophistry; and then they are astonished that they find it difficult to get mediums! I repeat, conscious fraud is always due to the negligence or incompetence of the experimenters; and unconscious fraud is not 'fraud' at all; it must be guarded against by the experimenters themselves."

HUMAN RADIO ACTIVITY.

By the HON. PRINCIPAL OF THE COLLEGE.

A MEMBER has brought to my notice in the June, 1929, Journal of the S. P. R., a brief criticism of the article in "Psychic Science" for April, 1929, entitled "Human Radio-activity." The point is raised as to whether the results on photographic plates held between the hands of two College students may not have resulted from the light proof envelopes in which they were sealed (two and even three in some cases), not being opaque in all places. "Such effects as were observed," says the reviewer, "could undoubtedly be produced by small rays of light filtering through on to the plates." The reviewer does not say that experiments have been made at the S. P. R., to prove whether light leakage could produce such results under the conditions stated, but bases the view on an article by M. Sudre of Paris, in the American Journal "Psychic Research" for March, 1929. In this article, which I have read, M. Sudre describes an experiment with a "magnetiser," Joanny Gaillard, of Lyons, designed to prove whether the "fluid" said to be possessed by M. Gaillard would influence a photographic plate held between the hands. He and another person, not supposed to possess any magnetising force, each held his hand for half an hour over separate plates in a dark room. "The results were superb. Development revealed very clear marks on each plate, but what was most disconcerting, these marks in the case of the check subject were very much brighter than in the case of Gaillard. The observed effects were eventually traced to a leakage of light in a slightly defective window, inasmuch as Gaillard was further from this source of light leakage, his 'fluid image' photographically reversed like the other was considerably feebler." So runs the story, one experiment, and the result was an outline of the hand, held over the bare plate, picked out by the rays of light falling upon it.

There is no comparison with the report presented from the College. Experiments with the two sisters have now numbered twenty-four, and out of these, eleven images have been secured under exactly the same conditions of packing and sealing of the plate in light proof envelopes, and of holding between the hands in a red light for an hour and a half. One or two other results seemed to fade out during development. Nothing happens unless both sisters are present, and the conjunction of certain other persons seems to assist results.

Various experiments have been made at the College to test results of light leakage, but all that has been obtained is evidence of such leakage on the plate, but no image of any kind such as shown in our pages. Readers may refer to the article again and note how very clearly placed the images are in the centre of the plate, leakage of light usually shows at the edges, also that while two or three of the images resemble each other, others present a totally different appearance. The illustrations in this article are the result of continued experiments

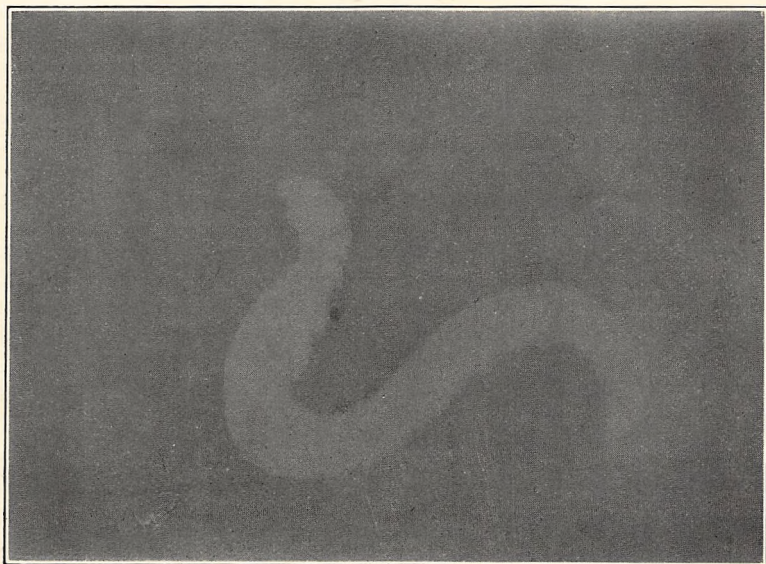


FIG. 1.

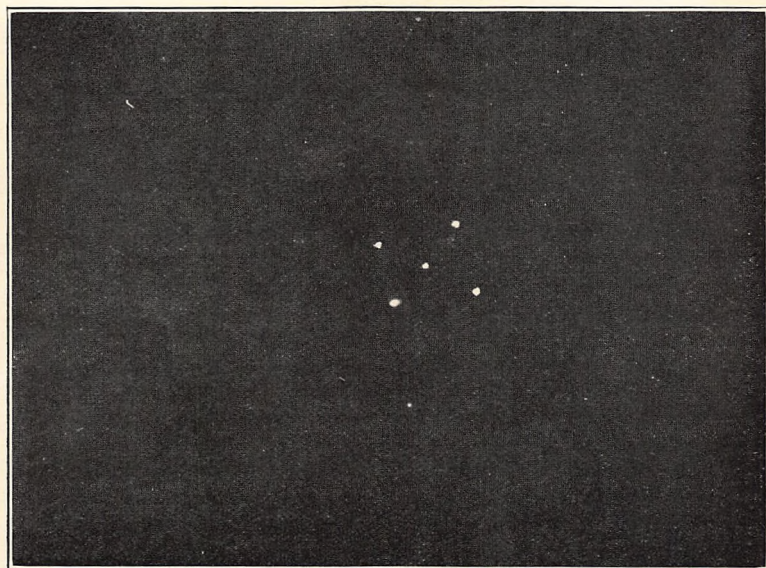


FIG. 2.

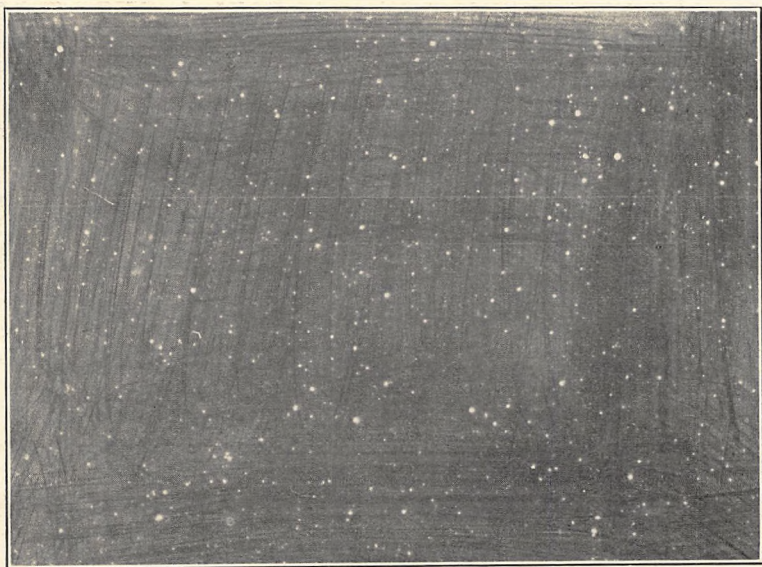


FIG. 3.



FIG. 4.

with the same mediumistic subjects, and show a wide variety of image. There is no fault in development, everything is scrupulously exact in this respect under the experienced care of Major C. H. Mowbray.

A member of the group who sat next to one of the sisters during the early experiments, and was believed to give force, could not attend the class last term, while the sitter next to the other sister remained the same. A new student who was thought to have some force, replaced the loss, but for six weeks no result was obtained. Then a change was made, a Miss C. who possesses considerable mediumistic power was asked to occupy the place. On the first evening she experienced great disturbance and a total loss of her own psychic manifestation, but was urged to continue. Fig. 1 was obtained on June 24th, and on July 15th, Fig. 2, totally different appearances, probably with her psychic assistance. The astronomical effects, Figs. 3 and 4 were obtained last February with the group associated with the results which appeared in the April issue.

Major Mowbray has during the last term also conducted a series of private sittings with the two sisters holding the plates, followed by their exposing in the camera, but without any result, though some of the first results obtained by them some years ago were obtained with the use of the camera. They had never held plates between the hands previous to the College experiments.

Experiments with other subjects will be made next term under the same careful conditions, and we shall welcome reports of trials by others which may throw light upon the process.

Buds and blossoms—and fruits at last.
Winter comes, they are perished and past,
Some untimely, and some full ripe,
But always abides the perfect type.
For ever the *Image* lives and reigns—
The roses pass, but the Rose remains.

Babe and stripling—and man, at last
Go from our gaze when their hour is past;
Leaves or lives they must wither and fall
But the Soul it holdeth them all in all.
Nothing it recks of Time or Tide—
The forms may perish—the souls abide.

DAVID GOW. “Four Miles from any Town.”

THE NEW QUARTERS AT 15, QUEEN'S GATE, S.W.1.

Having, as Chairman, taken an active part in the proceedings I have been asked to give a short account of the removal of the British College of Psychic Science from Holland Park to 15, Queen's Gate.

For two years or more the Council has been considering the advisability of a move, the chief stumbling block to its accomplishment being the difficulty of finding a building suitable for the purpose. It seemed desirable to move nearer to the centre of London, but every effort to find exactly what was required, in such a situation, proved vain. For one reason or another every attempt to start negotiations fell through.

A member of the Council received a communication through Mrs. Garrett's control "Uvani" to the effect that a deep interest in the welfare of the College was being taken by those on "the other side," that the pioneers of past years were interested in its success and were helping to put it through; that the move would certainly take place but that it would be about two years before suitable premises would be found. That was in 1927.

At the beginning of 1929 affairs at the College were becoming difficult. Not only had we failed to find premises, but a larger membership was urgently needed and it became evident it was quite impossible to keep things going at 59, Holland Park. It almost looked as though our friends on the other side were going to fail us, and the Council decided to vacate the Holland Park house and look for a flat of offices where things could be just kept going, in the hope of further developments.

Early in June of this year three of the Council met, and at the suggestions of Major Mowbray went to Harrod's Estate department to enquire if anything of the kind could be got. We explained our requirements—and were on the spot handed an offer of premises that appeared to be ideal. Accommodation ample, situation leaving nothing to be desired, and the financial side of it more favourable than we could possibly have hoped for. We neither looked at, nor enquired for anything further.

No. 15 is near the top of Queen's Gate, and a few minutes walk from the Albert Hall. From there onward the progress of the negotiations became a sort of fairy tale. Anyone who has ever sought premises for anything to do with psychic research, knows something of the obstacles likely to be met with. The number of "consents" to the premises being used for our purposes, was formidable enough to make any heart quail and when, the following morning I was rung up by the estate office and told the first consent had been obtained but that I must

make a "firm offer" on the nail. I did so there and then in the firm assurance the Council would back it up.

If we had called at Harrods twenty-four hours earlier, owing to circumstances connected with one of the lease holders they could not have offered us the lease of the house; if we had called four and twenty hours later it would already have been in the hands of some speculator!

There were still three "consents" to be obtained, the most serious being that of the ground landlord, with whose lawyers we were warned we might have some trouble, as they might reasonably object to the house being used for non-residential purposes. Refusal from this quarter would definitely bring our house of cards toppling down. In fear and trembling I listened while they were rung up to be sounded on the subject. This would quite possibly be the rock on which we should founder.

Our invisible helpers must have smiled—for the owner of the house turned out to be the son of an old family friend, to whom I was able to write and enlist his kind help successfully.

Every obstacle had been cleared away as if by magic.

We have our new premises just within the two years as we were promised, a further proof of the help guidance given by those who have attained to a wider field of vision, in our undertakings here. With such a force behind it the British College is starting in its new premises with every hope of increased activity and extended power for good. The necessary alterations to which Mr. Austen Hall has so kindly given his time and attention have been carried out and the Council cordially invites all members to personally inspect the new house.

From the first suggestion of a move to its fulfilment at 15, Queen's Gate, the greatest sympathy was shown by both Mr. and Mrs. Hewat McKenzie, and assistance or advice given to the Council whenever requested and we hope Mrs. McKenzie's invaluable services as Hon. Principal will continue to be the mainstay of the British College for many years to come.

ROSE CH. DE CRESPIGNY.

NOTES BY THE WAY.

Work began at 15, Queen's Gate on September 2nd, and visitors with one accord expressed their approval of the new home of the College. That it may be the centre of great work is the earnest desire of all the Council members, who are responsible for the affairs of the College. Mrs. Champion de Crespigny, our Chairman, has been the moving spirit, and has the greatest faith that the new venture will mark a new era in the growth of Psychic Science.

Honours fall thickly upon her, and we congratulate her on her new appointment as Vice-President of the Institute of Women Journalists, in which she is again called to exercise an important influence on literary matters.

* * * * *

Mr. Horace Leaf, one of the world missionaries of Psychic Science, is again in the United States; appreciation of his services last year have led to this new visit, which is to extend to California, Canada, and even the West Indies on the return journey. Mr. Leaf's presentation of the subject is many sided, he is equally at home with an audience which wishes for the scientific aspect, the psychological, the spiritualistic, or the folk lore connections, and leaves with all an impression of sincerity which tells. A healer, a clairvoyant and a psychometrist himself, he may be said to have as many strings to his bow as one can well carry; may his arrows on our behalf find their mark in his long journey.

* * * * *

"Modern Psychic Mysteries, Millesimo," the account of the Centurione "Voice" mediumship in Genoa, reported in previous issues of PSYCHIC SCIENCE, is to be published this autumn by Messrs. Rider. Mrs. G. Kelley Hack, the author, is to be congratulated on getting this matter into book form. I understand that Professor Bozzano has written a fine preface, and it will add to the very scanty number of books which deal directly with "voice" phenomena.

* * * * *

Mrs. Hack shared in Genoa in the recent voice sittings with George Valiantine, who was kindly accompanied there by Mrs. Dennis Bradley. United sittings with members of the Centurione group were undertaken, some under very strict controlled conditions, so far unreported unless in a general way, but I understand very satisfactory. Others followed in which a new element arose which has been the cause of much annoyance to the medium and to Mr. and Mrs. Bradley. These were followed happily by a succession of fine sittings with Valiantine at the home of Signor Bon, in Venice, who had experienced his work in New York. These were harmonious, and many convincing tests were secured and voices heard speaking in different recognised Italian dialects. Mediumship is the most delicate thing under the heavens, so surely, but almost unperceived, does it reflect the spirit of the group of sitters who surround the medium. If he is a good medium he will all the more quickly register the variations in thought and be disturbed by them. Mrs. Hack was present at this Venice series, and speaks most highly

of the results. Interesting cross-correspondence tests were instituted between the Crandon circle in Boston and the Valiantine circle in Venice, and some excellent results obtained, but for a full account of these, we must wait.

Signor Bon, in "Luce e Ombra," publishes his report of the "voice" sittings, and we trust that these will compensate Mr. and Mrs. Dennis Bradley in some measure for the annoyance experienced in Berlin and Genoa. Many deplore these differences of opinion, but it is well to remember that we are engaged in a very stern fight for the reality of little-understood facts. Too often these facts have been wantonly attacked, and it is useful to have in our ranks not only the academic observer, but also the fighter who will not allow his truth to be trampled upon; of such is Mr. Dennis Bradley.

* * * * *

International Congresses on psychic matters come with unflinching regularity, showing that the whole subject is becoming much better organised.

The next International Psychical Research Congress will be held in Athens in April, 1930, following those of Copenhagen, Warsaw and Paris. At this early stage of international discussion, it would have appeared wiser to have held the Congress in a more central city in order to have as large an attendance as possible, and many will regret the distance from America and Great Britain, where there is so much interest and activity. Papers for discussion are being invited from many investigators in different countries.

In unexpected places, notes interesting to psychic students appear. In "The Story of San Michele," by Dr. Alex Munthe, who was a student of the Salpetriere and of Nancy, and became a very popular medical psychologist in Paris and Rome, and materialised a dream vision by rebuilding the villa of the Emperor Tiberius in Capri, we find the following fragment:—

"One day a noted doctor in Rome sent me a rapidly-scribbled note asking me to come at once to the hotel for a consultation. He told me in a few rapid words that a patient had been under his care for some weeks; had at first much benefited by his treatment, but these last few days there had been a change for the worse, the action of the heart was unsatisfactory, he would like to have my opinion. Judge of my surprise when I recognised in his patient a man I had loved and admired for years, as did everybody else who had ever met him, Frederic Myers, the author of "Human Personality and its Survival after Death." His breathing was superficial and very difficult, only his wonderful eyes were the same. He gave me his hand and said he was glad I had come at last, he had been longing for my return. He reminded me of our last meeting in London, when I had dined with him at the S.P.R., how we had been sitting up the whole night talking about death and the hereafter. As we were speaking, Professor William James, the famous philosopher, one of his nearest friends, entered the room. William James told me of the solemn pact between him and his friend that whichever of them was to die first should send a message to the other as he passed over into the unknown—they both believed in the possibility of such a communication. He was so overcome with grief that he could not enter the room, he sank down on a chair by

the open door, his notebook on his knees, pen in hand, ready to take down the message with his usual methodical exactitude.

"The dying man asked to speak to me. His eyes were calm and serene. 'I know I am going to die,' he said, 'I know you are going to help me. Is it to-day, is it to-morrow?' 'To-day.' 'I am glad, I am ready. I have no fear. I am going to know at last. Tell William James, tell him . . . Do you hear me,' I said, 'do you suffer?' 'No, I am very tired and very happy.' These were his last words. When I went away William James was still sitting leaning back in his chair, his hands over his face, his open note-book on his knees. The page was blank."

* * * * *

With the passing of Edward Carpenter this summer at his home in Guildford, there goes from physical ken one of the great souls of England. Pursuing his vision in quietness, sending forth his writings and calls to spiritual manhood and womanhood only to be neglected but by the few in whose hearts and lives he lives, he was a spiritual saviour in a materialistic generation. The call of "England Arise," will one day be responded to, for from the Unseen his work will go on associated with the great souls who were his own life's inspirers.

* * * * *

"The Survival League," the inspiration of Mrs. Dawson Scott, author of "Is It Wilson?" to hold an annual meeting to bring together on the same public platform many individuals and societies standing for the common belief in survival, holds its first meeting in the Queen's Hall on Sunday, October 13th, at 7 p.m. A large audience is expected, and many representative speakers and others will grace the platform. Every public effort of this kind wins new hearers, and it deserves splendid support.

Among new demonstrators at the College in October is Madame Lotte Plaat, of Oldenberg, Germany, whom we trust many of our readers will see when in London. She is an accomplished psychometrist of a high order. Her gift has been examined by a Committee which includes some of the ablest names in German psychology, and they have all been deeply interested in the sixth sense Mde. Plaat possesses. An account of research work with her has been published in a book compiled by Prof. Sünner, of Leipzig, who speaks of excellent work done for the authorities of the law, as well as for private individuals, Mrs. Plaat will work in groups and with individuals during October at 15, Queen's Gate, and we trust she will be kept very busy.

BOOK REVIEWS.

LEONARD AND SOULE EXPERIMENTS IN PSYCHICAL RESEARCH. ALSO WITH SANDERS, BRITTAİN, PETERS AND DOWDEN.

By Lydia W. Allison.

Supp. material and notes by The Research Officer of the Boston S.P.R. (U.S.A.)
Published February, 1929, at Boston, S.P.R., 346, Beacon Street, Boston,
Mass., U.S.A.

(*Second notice.*)

Mrs. Allison, whose research work in Psychic Research over a period of years is recorded in the first part of this volume, is an American citizen, who, at the death of her husband, set about the great quest. Dr. Allison had more than a passing interest in the subject before his decease, but his wife had not entered into the study. On other matters they were great chums, the doctor, a man of abundant personality, keeping, in spite of his mid years, something of boyishness and freshness, which entered into all his work and interests, a feature often emphasised in the various sittings subsequently undertaken by his wife. Mrs. Allison was a member of the New York S.P.R., and was possessed with a due sense of the importance of the quest. She was quite unknown in England when she arrived in 1922. A few previous sittings in Boston and New York with Mrs. Soule and Mrs. Sanders had only touched the fringe of communication, but had stimulated her mind as to further possibilities.

She states that she called at the College, and that I gave her introductions to Mrs. Annie Brittain and to Mr. Vout Peters, and that almost immediately she put herself in touch with the former. The day of the appointment happened to be the anniversary of the passing of her husband, and almost the medium's first remark was of a symbol which implied birth or death to her. Later in the sitting which contained much splendid evidence of the husband's personality, she gave a date, a week ahead, number and day, as their wedding anniversary. Names were also excellent, and Mrs. Allison, although later sittings with Mrs. Brittain did not produce anything to equal this, was very satisfied.

A sitting with Mr. Vout Peters gave some interesting matter, but it was not till 1923, that a sitting was arranged with Mrs. Osborne Leonard with excellent results. Mrs. Allison's anonymity was carefully preserved all through. In 1924, a series was arranged with Mrs. Leonard, in which her husband gave further evidence, and in a remarkable way, seemed to keep in touch with Mrs. Allison's personal movements and happenings; this was particularly notable when these happenings had caused her emotional stress. In 1925, another series followed on similar lines, and now through her interest in the American S.P.R., Dr. Hyslop came forward as a communicator, discussing matters of a very intimate nature relating to the Society, which, because of this, are not recorded in the volume, although these are said to be of outstanding evidential significance. At this sitting it was predicted that Mrs. Allison would give her evidence in a different way from "Fedra," and shortly this was fulfilled in a series of anonymous sittings arranged with Mrs. Dowden through the agency of Mrs. de Crespigny. The evidential names (some very unusual) given at these sittings (often on request), make an amazing record. It was noted again and again by Mrs. Allison that the communicator would give their baptismal name, whereas she expected in several cases a diminutive. Many of the names had never been received at any previous sitting either in U.S.A. or in London.

Mrs. Allison and Dr. W. Franklin Prince, who annotate and summarise many of the sittings, discuss how far telepathy, as against spirit communication, can account for much of the remarkable evidence obtained at the Leonard sittings.

So much communion of thought enters into a really good result, where sitter, communicator, and medium are attuned, that it is a difficult matter to sift the evidence, which includes in one given instance, dozens of correct details, and to say how much is read from a sitter's mind by the medium, and how much

is the result of *rapport* with that mind by the spirit who claims to be communicating. If the first theory be held, why are so many obvious things in the sitter's mind omitted, and how can we explain the careful selection of matter which so correctly expresses the kind of mind the communicator had, and the particular angle and persons which would interest him in a given case. It is not the sitter's knowledge and face which count, but the presentation of these facts as seen by the mind of another—the communicator—which distinguishes mediumship from telepathy between living minds. The "scrying" of the medium, also, will cover the whole gamut of a life—selecting appropriate incidents—their right setting and the people connected, all in their right relationship, while often introducing facts unknown to the sitter which are later verified. Stenographic records were taken at all the sittings, so that the matter was subjected to close analysis. In the latter half of the book Dr. Prince details at great length a series of interviews with the valued Boston medium, Mrs. Soule, whose work under the pseudonym of "Mrs. Chenoweth," received close and long attention from the late Dr. James Hyslop of the American S.P.R. Mrs. Soule's work in trance in this series, as in many others, was done without any knowledge of the identity of her sitter, who (accompanied by a stenographer, who made the suitable responses or signs given by the sitter) entered the room after the medium was in the trance condition, and left it before the medium came out. At a number of evidential sittings, the communicator was the late Mrs. Prince, but the bulk of the matter deals with Dr. Prince's boyhood, carrying him back thirty or forty years, and the communicators purport to be his mother and father. The wealth of detail is significant, and again, we notice that particular instances which had a pronounced emotional content for Dr. Prince were seized upon for special detail and emphasis. The tragic death of a baby brother, and an unjust punishment inflicted in boyhood, are examples, and it would seem as if not only his emotions were recognised, but as if the feelings of his father and mother were also revealed to him. It is a *thought content* that is presented to the medium, and not only are specific details presented, but it would seem that all that was within sight, sound, and apprehension of the communicator, at a given period is available to the psychic senses of the medium, equally with the special matter intended to be transmitted. This accounts for much extraneous matter in a sitting, as a communicator on one occasion expresses it: "It is just that, (mental associated pictures in the communicator's memory), which makes some things seem like mistakes for you (the sitter), may recall what you were conscious of at a past experience, and I may have as a background to that experience many thoughts you were unaware of, and yet they come along with my effort to recall the past." The volume is valuable in so far as it emphasises this aspect, and throws light on the processes of mediumship. A prediction fulfilled nearly two years after in a striking way, is given and annotated to show the remarkable exactness of the fulfilment.

We are grateful for the pains taken in this volume, it assists the student intent to delve deeper, and though nothing, as far as I have noted, is definitely stated that either Mrs. Allison or Dr. Prince are convinced that their several communicators have proved survival up to the hilt, the whole feeling given is that they are profoundly interested and touched, and find it difficult to account for the volume of detail given under any hypothesis, but that of continuity of personality. B.

A SHORT TITLE CATALOGUE OF WORKS ON PSYCHICAL RESEARCH, SPIRITUALISM, MAGIC, Etc.

Compiled by Harry Price. Hon. Director, National Laboratory of Psychical Research. Price 15s. net.

Mr. Price is to be congratulated on the excellently produced catalogue for the Library of the National Laboratory. Many fine illustrations from very rare books make this valuable, and as a work of reference on magic, legerdemain, etc., it must be unique. These rather outweigh the psychical research and

spiritualistic aspects, which, however, Mr. Price says, can be found very easily elsewhere. Mr. Price's first interest having been conjuring and a study of the art of deception, his private library, which forms the basis of this collection, necessarily contained many works on these aspects and it has been his hobby to seek out ancient and rare works of this kind. Naturally too, he has taken care to get all the works dealing with accusations, true or false, against mediums, so that the reader is well provided with the *pros* and *cons* of many disputed cases.

Those who consider that for the investigation of alleged supernormal phenomena "the first necessity is a thorough knowledge of the art of mystification" will find in Mr. Harry Price's magnificent collection of works from A.D. 1450 to the present day, ample material for study. It is compiled with a care to which we must give unstinted praise. When the student has read the 9,000 or so of volumes and pamphlets, he should be—if not over-confused thereby—competent to judge whether "Margery's" Chinese writing or Dr. Geley's wax moulds (for instance) are, or are not, mystifications! The Library is probably the very best in Europe or America, for those who wish for information on charlatanism. The present writer, however, feels that a study of say, 1,000 volumes a year would defer opinion for at least ten years and would probably produce such an *idée fixe* of scepticism, that he would be unfitted, rather than aided, to use the naked eye and commonsense. But for those who enjoy diving into the records of mystification and superstition, the Library is invaluable, though we think that considerably less acquaintance with conjuring amply suffices to know when legerdemain is or may be in action, not to speak of the absence of machinery.

SOME AUTOMATIC SCRIPTS.

S.P.R. Proceedings. Part 110. Vol. XXXVIII.

"Mr. V." who was one of the automatists in the remarkable famous "Oscar Wilde Script," has been used in the reception of a further script purporting to be inspired by Margaret Veley, a not-too-well-known poet and novelist (1843-1887). "Mr. V." sat for the script with a Miss Hunt, whose contact by touch of her hand on Mr. V.'s, was necessary before any writing was obtained, and who therefore played an important and modifying part in the script produced.

In the Proceedings, Mr. W. H. Salter, in whose hands the scripts were placed for examination, and who details with care the investigations made as to possible extant sources of information regarding Margaret Veley, and was able to find a great number of the references made in the script in biographies and local papers, etc., of the period, holds that notwithstanding the large number of correct statements on matters outside the automatist's normal knowledge, "I do not think the case a strong one for inferring continuity of memory as between Margaret Veley and "M.V." the communicator. The accurate details given are certainly remarkable, but so are the omissions on matters which would obviously be known to Margaret Veley. The barest knowledge from cursory reading of twenty years ago, regarding this authoress, was in "Mr. V.'s" mind. Miss Hunt knew nothing of her.

In ordinary test mediumship we know now difficult it is to get sustained details, such as appear in this script, even when known to the sitter; and it may be as "Mr. V." himself wisely points out in reviewing the case, that we are placing a burden on the communicator, so long removed from earth, in pressing her unduly on these matters.

The supposed "M.V." makes such criticism herself as to the methods of the sitters. A creative artist in life, she needed an atmosphere to get through the best evidence of her post-mortem reality, which in such a case might not necessarily be provided by personal details of herself and her family.

Some fine poetry was produced through "Mr. V." under her supposed inspiration, but we gather that comparison with originals does not bear out a great family likeness. It may be that in this psychic contact, whether of

Margaret Veley or not, it was only possible to stir up some latent poetic faculty of "Mr. V.'s" who proceeded to produce fantasies and ideas of his own in response. "Mr. V." who does not write poetry, says that, "The verse is invariably melodious and well finished and charming in sentiment." Here is an interesting problem for the psychologist. B.

PENSÉE ET VOLONTÉ.

(Editions Jean Meyer, 8, Rue Copernic Paris. 7 fr. 50.)

This is a brief monograph on Ideo-plasty—that faculty by which Mind acts on Energy which is the only means whereby changes are produced on Matter.

The recognition of this faculty is the next great step forward in the science of Metapsychics.

All material changes—from solid to liquid, and from liquid to gas, and *vice versa*, all the phenomena of growth of organised beings, and every material form of these, are produced by the action of invisible energy, some of whose forms are known to us as Heat, Light, Electricity, Magnetism, Cohesion, Gravitation, and the like. Imponderable and very readily inter-transformable, these are the mechanism of change. Life itself "the activity peculiar to protoplasm" (!) in the material world, partakes of the nature of Energy, though its principal characteristic is the Directive Power by which it employs Energy to the representation of its will. Life is a phenomenon of the Creative Spirit. Its method is known to us as Ideoplasty which signifies neither more nor less than the moulding power of the Idea.

This takes an infinite variety of forms. It acts over the vast spaces of geologic time. It produces forms suited to every variety of environment.

In the South Kensington Museum of Natural History, there are some hundreds of the little living gems which we call "humming birds"; all from the same tropical climates, all living on the same flowers and insects, and all variegated in form and colour with tints of ruby, sapphire, emerald, and other colours only found in the opals.

These humming birds are not produced by Adaptation and Selection, they are the direct products of the Creative Power. So likewise are the huge extinct reptiles and mammals of the past, in which Adaptation and Selection have played their parts.

It is in such phenomena that the Creative Spirit has revealed a new world to our astonished eyes, a world in which the directing power of Spirit, internal to Energy as Energy is internal to Matter, is the driving and organising power. The human being is the larva of the next phase of life and the elementary manifestations of the faculty of Ideoplasty are the first hint of its kinship with the Cosmic Power which makes the material universe. S. De B.

MES EXPÉRIENCES EN SPIRITUALISME EXPERIMENTAL.

Par Harald Nielsson, Professor of Theology in the University of Iceland. Editions Jean Meyer. 8, Rue Copernic, Paris.

This little book consists of three lectures (1) on the personal experiences of Dr. Harald Nielsson with Indridi Indridason, a medium of peasant extraction in Iceland; (2) on the attitude of the Church to Psychical Research; and (3) on Death. These were translated from the Danish by M. Georg Heinrich, Kreisbaurat at Dresden into German, and into French by M. G. Gobron. They are well worth translating into English. Indridi Indridason died in 1912, and Professor Nielsson on March 12th, 1928. Both these deaths are misfortunes for Psychical Research. The general drift of the work is well given in the notice by the Editors:

"Relatively small as still are the number of those in the Church who favour Psychical Research, we have thought it well to publish in France the work of the theologian Harald Nielsson, Professor in the universities of Copenhagen and Reykjavik. He was thoroughly well acquainted with modern mediumship both by study and by personal experiences with Indridi Indridason whose

sensational experiments he relates. In contrast with the lack of interest and the hostility of many ecclesiastics, his direct experiences have made him a warm supporter of the facts. This personal experience of an eminent preacher, who has devoted nearly 25 years to the service of the Church is of exceptional interest to spiritualists. He affirms that modern spiritualism is identical with primitive Christianity. The book deserves to be well known in England among those who can read French fluently. It is the work of thoroughly competent man, who is also intelligently critical, and is supported by the testimony of many distinguished names."

SCIENCE AND PERSONALITY.

By William Brown, M.A., M.D., D.Sc., being the Terry Lectures (1928), at Yale University. Foreword by Sir Oliver Lodge, D.Sc., F.R.S. (Oxford University Press. Mr. Milford, Amen House, E.C.4. 12s. 6d.)

Dr. Brown is a well-known authority on Mind and Personality, and his book is a valuable contribution to this subject. Its tendency may be judged from the following extract from the introduction (p. 7) :

The problem of the relation of science to religion has been an acute question for many years, and in the course of time has undergone repeated re-statement. During the last few years further attempts have been found to be necessary because of the revolutionary changes both in the general religious outlook and in scientific and philosophic conceptions.

The general statement is too intricate for treatment here, both on account of the complexity of the questions raised, and the able manner in which they are treated. Dr. Brown is, however, on the Council of the S.P.R., and must therefore, be well acquainted with Psychical research. He has two chapters and a verbatim report of a sitting with Mrs. Osborne Leonard, which will well repay very careful reading. He finally decides that Personality is distinct from Individuality—It is "a process but not a product, for it is never completely produced. It is a process that is creative on the one side and intuitional on the other. As personality grows, it produces something new, something that was not there before, and also brings with it increased insight into the nature of things, into the values of the world." (p. 238.)

It will be obvious from the above that the book deserves a much fuller review than it is possible to give it here. One remark however, may be made : It is not generally recognised that with the disintegration of the atom Science has entered upon a new sphere. All the normal sciences which start from the atom remain as true as ever they were. All the structure of material civilisation depends on them *and it works*. The new departure goes behind the atom into a non-material world. It does not contradict or invalidate our previous knowledge, but starts on a new path which immeasurably enlarges it.

S. De B.

INCIDENTS AND DISCUSSIONS.

Bulletin X, April, 1929. Boston, Mass., S.P.R.

Dr. W. Franklin Prince gathers in this bulletin, a rather curious assortment of psychical matters, of varying value and interest. The portion that interests our readers particularly is that dealing with the "Cleophas Scripts," included in a paper called "Tests for Historicity," the previous portion having no bearing in matter or method to the latter.

Dr. Prince has "strong impressions both in favour of Miss Cummins' (the automatist of the scripts) honesty, and that of her friend, Miss Gibbes," but notes "a disposition in the introduction written by unnamed clerical authors, to look upon the Cleophas Scripts as a likely source of independent authority for happenings in the Apostolic period."

He proceeds to attack this presumption by a detailed examination of many statements. As a former clergyman, Dr. Prince would claim to have made a study of New Testament authorities, and generally he disagrees that the Scripts

bear out that the "Messenger" has given new or correct knowledge of New Testament happenings not already recorded.

What we do find in the Scripts is an enlargement of our views upon the manifold labours of the Apostles, and the creation of an atmosphere as to the reality of their mission which the bare verses in the Epistles do not yield us. It is this which has been "got through," and while some competent critics have made such claims as Dr. Prince states on behalf of the writings, (Miss Cummins has not done so herself), and it is for them to reply to Dr. Prince's criticism, which purports to be kindly.

TALKS WITH THE IMMORTALS.

Arranged by S. Cox, Psychic Press, 2, Victoria Street, London, S.W.1. 2s.

The recipients of the communications in this pleasingly produced little book are well known to me, and I can vouch for the accuracy of the evidence given as to the continued personality of a dear daughter, for much of it was given through mediums at the College, and was reported upon at the time.

"Ella" made an excellent communicator, as young people often do; her naturalness and spontaneity is significant. She was able by clairvoyance, by trance, by writing mediumship and by direct voice and even etherialization of herself on one occasion, to satisfy her parents that it was she herself and no airy wraith who came to comfort them. Knowledge outside the consciousness of the sitters was given on several occasions.

The stimulus thus provided encouraged efforts in a home circle when Ella's brother proved to have psychic power, receiving much guidance for himself in regard to his study of music, and also for his parents from various teachers and philosophers. These teachings, whether from the great ones named or not, resulted in a complete modification in the life and habits of the "C" family, acknowledged to be of considerable benefit. Mrs. Cox later developed a writing gift, and on occasions Mr. Cox is also used.

This is not an unusual case. Many times in the history of psychic study has the dynamic power of such "other world" contact been used to vivify lives and send them forth in the great search of super-consciousness. Readers will enjoy the privilege Mr. Cox has given them in sharing these records, and they can depend upon it that they are dealing with fact and not with fiction.

B.

SUBHADRA — OR LIFE AFTER DEATH.

By V. D. Rishi, Indian Spiritualist Society, 51, Gordhandas Buildings, Girgaum, Bombay.

The compiler of this little book has been in England on several occasions attending international gatherings of Spiritualists, and we have found him a sincere investigator and deeply anxious to make the facts of psychic science known in his own country. The book is a personal record of results, interspersed with teachings and knowledge he has gained from English spiritualism. Mr. Rishi gives evidence that he has made contact with his deceased wife, and had a corroboration of this in a very excellent "extra" of her obtained through the Crewe circle when he was in England last year.

The arrangement of the matter in the book is not as clear as it might have been, but it may carry its message to some, and bid them seek further.

As far as we can gather, modern investigation, as we understand it, is not possible in India, although a second wife of Mr. Rishi bids fair to be a good trance medium, following help and instruction given at the College last year.

CORRESPONDENCE.

Schloss Wiesenburg (Mark).

To the Editor of PSYCHIC SCIENCE.

DEAR SIR,—It seems to me that some further comment upon F. W. Hayes' remarks upon the Chinese scripts and Confucius messages (published in the July issue, in the form of a letter) would not be amiss.

Mr. Hayes seems to doubt the identity of Confucius because he spoke *Chinese* and not *English*! That, of course, is a matter of opinion.

Personally, speaking from my own point of view, I would not believe in the identity of any so-called oriental spirit if he addressed me in English, unless he were able to prove his claim by speaking his own particular tongue.

When we were recently in Iceland, and got messages through automatic writing purporting to come from the spirit of the well-known psychic researcher, Haraldur Nielsson, the only thing which made the messages seem genuine to me was because they were given in correct Icelandic, a language of which neither I, nor my mother (the automatic writer) *knew a word*. Now Nielsson spoke excellent English, yet he chose to give his messages in Icelandic, as he said, by way of proving his identity. And it was not dictionary Icelandic either, nor could we have got hold of a dictionary, as there is not such a thing for tourists in all Iceland. When an intelligence purporting to be our old friend Pierre Loti got into touch with us several years ago, he made use of a Persian dialect in his first communication. Why did he do this? Certainly not because communication in the French language would not have been far easier, but because *we knew* French, and consequently there would have been nothing evidential about the communication if it had been given in that language.

The Persian dialect was a different matter altogether, however. We ourselves had never been associated with the far East, but we knew that Loti himself had been an authority upon *Eastern languages*. A similar case was when the Norwegian composer, Eduard Grieg, communicated with us in his own language (which we did not know), although we had always spoken German together in his lifetime. An old Dutch friend of ours, in communicating also used his own language for the same reason, we having always conversed in English or German when he was on earth.

Personally I would not give a farthing for a so-called Saxon spirit who wrote modern English, unless he were able to give some examples of his original speech. As Mr. Hayes did not explain how he could duplicate the Valiantine-Whymant-Confucius case as he says "without the aid of Chinese spirits," we are left in the dark as to how he thinks he could do so. One can only surmise that he must be a perfect Chinese scholar himself, in which case he does not need Mr. Johnson for translating or verifying the messages the authenticity of which he doubts!

Yours sincerely,

FLORIZEL VON REUTER.

16, Seymour Street,
Portman Square, W.

July 11th, 1929.

DEAR SIR,—Please believe that this letter is not written in a spirit of carping criticism, but with an earnest wish that nothing likely to dissuade enquirers into spiritualism being antagonised. In this month's PSYCHIC SCIENCE the article on Mr. Sharplin's healing contains certain statements which will, I fear, prevent those medical men whom I've begun to interest continuing in their present belief.

I have more than once told them of the marvellous cures achieved psychically, and unfortunately this article instead of mentioning the cures

attempts to give diagnosis. Now "Chang" is presumed to have been a medical man, and yet he is stated to have talked of "a small bone in the foot being out of place," and "a misplaced cervical vertebra." No one who has studied medicine would have made use of terms which are more allied to the clap-trap of charlatanism. It is not a question of medical theory, it is a question of anatomical fact. As a medical man who practises so-called manipulative surgery I know that these so-called bone reductions are due to mistaken diagnosis, though the treatment is often successful. Therefore, it is a pity that "Chang" himself was not asked to supervise remarks which will, I fear, antagonise many men whom I've managed to interest in the subject.

I could give you the true diagnosis judging from the cases quoted.

Yours faithfully,

FRANK ROMER.

THE COLLEGE LIBRARY.

The following new books have been added to the Library since July, 1929 :—

- Barrett, Sir W., and Theodore Besterman "The Divining Rod."
- *Grant, Amy "And after this Life."
- *Haines, Fredk. H. "Spiritual Development."
- *Hellberg, Eira "Det Oppuado Fönstrat" (Swedish).
- Morse, J. J. "Practical Occultism."
- Neilson, Haraldur ... "Mes Experiences Personelles" (in French).
- *Price, Harry ... Catalogue—(National Laboratory of Psychical Research).
- *S.P.R. Proceedings, Part 110, Vol. XXXVIII ... "Some Automatic Scripts."
(Margaret Veley.)

The thanks of the College is extended to Mr. S. G. Soal, Mr. H. Price, Mrs. Bertram, Mrs. Hellberg, Mr. F. H. Haines, and Mrs. Lamb, for kind contributions to the Library.

THE FOLLOWING ARE AMONG THE Life Supporters of the College.

Life Patrons :

ANON. (T).	Mr. G. L. J. D. KOK (Sumatra).
Mr. HENRY BUBB.	Mr. and Mrs. HEWAT MCKENZIE.
Lady CURRIE.	Mrs. ST. CLAIR STOBART.
Mr. A. C. HARRIS.	Mr. JOSEPH DR WYCKOFF (U.S.A.).
Mr. ROY HOLMYARD (U.S.A.).	

Life Members :

Mr. W. COTESWORTH BOND.	Mrs. HEELAS.
Mr. W. R. S. BOND.	Mrs. ROUGHTON HOGG.
Mr. H. DENNIS BRADLEY.	Mrs. KITCHEN.
Miss O. M. BUBB.	Mr. STUART. McDONALD.
Miss E. M. BUBB.	Major C. H. MOWBRAY.
Mrs. CHRISTIE.	Major J. R. PINSENT.
Sir ARTHUR CONAN DOYLE.	Mrs. T. RITCHIE.
Lady CONAN DOYLE.	Mrs. R. E. SPENCER.
Mr. D. GRINLING.	Mr. A. W. TRETHEWY.
Mrs. HACKNEY.	Mr. STANLEY WALTERS.
Mr. A. C. HARRIS.	Mrs. NICHOLAS WILLIAMS.
Mr. J. HEELAS.	Mr. R. WILSON.
Mr. F. A. HERON.	

Life Associates :

Mons. J. H. ADAN.	Mr. ASHBY GILLETT.
Mr. F. E. ANDREWS.	Mrs. CHESNEY JACKSON.
Mrs. KELWAY BAMBER.	Mr. J. ASHTON JONSON.
Mrs. BLAMIREs.	Mrs. ASHTON JONSON.
Mrs. CHUBB.	Mrs. LINDLEY.
Mr. LIONEL CORBETT.	Lady MARY LOYD.
Mrs. CHAMPION DE CRESPIGNY.	Miss MANBRE.
Dr. ALLERTON CUSHMANN.	Major R. A. MARRIOTT.
Mrs. DEVENISH.	Mr. CHAS. MARSHALL.
Mrs. DUFFUS.	Mrs. WALTERS.
Miss EISSNER.	

The College will welcome Bequests, a suitable form is provided for this.
Bankers: The Midland Bank, Ltd., Notting Hill Gate, London, W.11.

COLLEGE INFORMATION.

The New Syllabus for Autumn Term will be sent on application.

TRANCE AND OTHER DEMONSTRATIONS. Private Appointments.

Mrs. GARRETT, Mrs. MASON, Miss LILY THOMAS, Miss FRANCIS.

TRANCE DIAGNOSIS OF DISEASE AND TREATMENT.

Mr. G. PHILIP SHARPLIN.

PSYCHIC DEVELOPMENT, PRIVATE AND CLASS. (See Syllabus.)

Mrs. KITCHEN and Miss FRANCIS.

PHYSICAL PHENOMENA.

Visiting Mediums. Private intimation to members.

LECTURES AND CLASSES. (See Syllabus.)

LIBRARY, Loan and Reference, available to Members.

THE QUEST.

A Quarterly Review.

Edited by G. R. S. Mead, M.A.

Single Copies, 2/6 net.; 2/8 post free.

Annual Subscription, 10/- post free.

Vol. XXI.

OCTOBER, 1929.

No. 1.

Time, Foreknowledge and Free Will...	...	MAUD JOYNT.
A New Quest of the Jesus of History	...	THE EDITOR.
Alchemy and Economics	...	H. STANLEY REDGROVE.
Ex Cornubia	...	M. U. GREEN.
Sonnet of Illusion	...	H. KNIGHT-EATON.
Nature's Hidden Spiral...	...	E. HUGHES-GIBB.
A Strange Adventure in Switzerland...	...	H. R. ECROYD.
I am . . . God	...	ANITA U. MAVIS BOGGS.
Destiny	...	IRENE PETCH.
The Sun Bath	...	F. H. A. ENGLEHEART.

Reviews and Notices.

JOHN M. WATKINS.

21, Cecil Court, Charing Cross Road, London, W.C.2.

SPIRITUALIST COMMUNITY

SERVICES

ARE HELD

EVERY SUNDAY

At 11 a.m. and 6.30 p.m., at the

GROTRIAN HALL

115, WIGMORE STREET, W.1.

(Tubes - Marble Arch and Bond Street)

President : Sir ARTHUR CONAN DOYLE, M.D., LL.D.

The aim of the Spiritualist Community is to provide a platform for those who seek to present Spiritualism under its religious and philosophical aspects.

THE PSYCHIC BOOKSHOP, LIBRARY AND MUSEUM.

Proprietor - - Sir ARTHUR CONAN DOYLE

A fine selection of psychic works always in stock ; also French and American Books, together with a stock of second-hand books on the subject.

Books on any other subject supplied to order.

Circulating Library 2/6 per month ; books sent by post at small extra expense.

Museum of Psychic Objects of great interest. Entrance 1/-

Priced Catalogues of new books sent on application.

ABBAY HOUSE 2, VICTORIA STREET, S.W.1.

OPPOSITE WESTMINSTER ABBEY.

H. R. GRUBB, LTD., PRINTERS, CROYDON.